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The Advantages of Early Piety Displayed

IN A

MEMOIR

OF

MR. JOHN CLEMENT,

SURGEON,

LATE OF WEYMOUTH;

WHO DIED IN THE TWENTIETH YEAR OF HIS AGE.

COMPILED FROM HIS

LETTERS AND DIARY,

AND INTERSPERSED WITH OCCASIONAL REFLEXIONS.

BY

JOHN HOOPER, M. A.

Jam quidem in flore primo tantæ indolis juvenis extinctus est, summa consequuturus si virtutes ejus maturissent, quo ille studiorum amore flagrabat? quantum legit? quantum etiam scripsit?—*Pliny*.

Not slothful in business; fervent in spirit; serving the Lord.—*Paul*.

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1813.

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TO
THOMAS CLEMENT, Esq. & MRS. MARY CLEMENT,
THE HONOURED PARENTS OF THE SUBJECT OF
THE FOLLOWING MEMOIR,
AND TO
THE REV. B. CRACKNELL, D.D.
HIS MUCH ESTEEMED PASTOR.

My Dear Friends,

At your repeated and earnest request I undertook to compile the following Memoir ; and having at length, after many interruptions, occasioned by numerous professional engagements, brought it to a completion, to whom can I dedicate it with greater propriety than to you ? To you he was very dear whilst living, and by you the remembrance of him is fondly cherished now that he is no more.

You, who stood in the nearest and most endearing relation to our young friend, may, and ought to deem yourselves highly honoured

in having been the parents of such a son. Severe was the stroke, and deeply felt, by which you were deprived of him; and though the hand of time has in part healed up the wound, yet, doubtless it occasionally bleeds afresh, when you call to mind his various excellencies. Great indeed was your loss, seeing he was an only son, and one who promised amply to repay all your cares, anxieties, and expense, by becoming a source of comfort to you in advanced life; but what to you was loss, to him was infinite gain. The perusal of the following pages, will excite in you the mingled feelings of pleasure and of pain; whilst you trace his moral features here delineated, you will doubtless occasionally feel deep regret, and heave an involuntary sigh, to think that you, and that the world were so soon deprived of so much excellence; whilst on the other hand it will be a source of pleasure, to think that he attained to so much eminence, and did so much good, during the short space of his existence here below, and that now, though dead, he yet lives, and speaks, and affords to mortals important instruction, teaching them how to live honourably and usefully, and how to die triumph-

antly. *If the contemplation of the moral portrait of one so dear, shall tend in the least to diminish your sorrows, and augment your joys, I shall deem myself amply repaid for all my trouble in selecting and arranging, so as to give as faithful a representation as possible. May David's consolation be yours, may you with him be enabled to anticipate with pleasure the hour of your own dissolution, as the period which shall reunite your happy spirits to his, never to separate more.*

You, my dear Sir, the much esteemed pastor of our departed young friend, whilst you mourn the loss of such an amiable friend, such an attentive hearer of the word, and so valuable a member of your church, may yet rejoice to think that you were honoured in being useful, as an instrument, in instructing and establishing his mind, and in training him up for glory. Nor is this a solitary instance wherein your ministerial labours have been blessed to the young; you have had from this interesting class, many seals to your ministry, and some who are now occupying important stations in the church of Christ, acknowledge you as a spiritual father. Permit me, my dear Sir, to embrace this oppor-

tunity of making my personal acknowledgments, and returning you personal thanks. May the benediction of the Most High rest on all your ministerial labours, may you be growingly useful to young and old, and, after having turned many to righteousness, may you shine as a star of the first magnitude in the kingdom of Heaven, for ever and ever.

J. H.

Mile-End Green,
March, 1813.

P R E F A C E.



THE following Memoir of a very valuable youth is with much diffidence and respect presented to the public, and solicits their attention; and it is hoped, that a careful perusal of it will leave a salutary impression on the mind. In the present day, the press is teeming with works whose tendency is to vitiate and corrupt the minds of our youth. Works of fiction and romance are making unfavorable impressions, giving a wrong bias, leading astray from the sober useful walks of life into the airy regions of fancy, unfitting many for the regular discharge of necessary and important duties, and rendering them tiresome burdens to themselves, and useless lumber in society. The patrons of infidelity are either openly or covertly conveying deadly poison to the youthful mind, by endeavouring to annihilate the distinction between virtue and vice;—by relaxing the obligation of the law of God;—by under-

mining the authority of revealed truth ;—by representing divine institutions as the result of policy and priestcraft, and all who pay any regard to them as enthusiasts or fools ;—by dressing up vice in the gaudy attire of a harlot to allure the thoughtless—and by caricaturing virtue, stripping her of her native charms, and beautiful proportions, and giving her an uncouth and an unlovely appearance; to excite ridicule and disgust: while the patrons of vice and infidelity are thus busily employed on the one hand, it is the duty of those who are friends to virtue, and to revealed truth to supply an antidote ; to exhibit genuine virtue, not in an unembodied, philosophic form merely, but to exhibit her alive and in action, to display her beauties, and point out her advantages, in the character which she forms, and the happiness which she imparts.

This is the design of the following pages ; here the excellence of religion will be seen in its influence on the character, considered as filial, social, professional, intellectual, moral, and religious ; here will be seen the possibility of uniting piety and rationality,—seriousness and cheerfulness,—true devotion and every thing that is lovely and

amiable,—diligence in business, and fervour of spirit in serving the Lord : here it will be seen, that a submission of the understanding to the humbling truths of the gospel, and a subjection of the heart to its holy precepts, are quite compatible with general philanthropy, true patriotism, and intellectual pursuit ; and it ought to put to the blush, and for ever to silence those, who calumniate evangelical religion as the fruitful parent of every thing that is unlovely in itself and prejudicial to the best interests of society.

The world has already been favored with memoirs of eminent young men. And it may be asked what need of any addition ? In reply to such a question, it is presumed that this work is not superseded by any of the kind already published. Seeing it occupies different ground, or rather fills up in the same department that which before was unoccupied. In the memoirs of Kirk White, we see an eminent and a pious youth secluded from the world, and devoted to literary pursuits. In the memoirs of Gilpin, we see an amiable youth nursed on the lap of parental affection, removed from every care, having every wish anticipated, every want supplied,

and so of the rest. But in the memoirs of a Clement, we see a youth leaving the bosom of parental indulgence, departing from under the wing of parental care, going into the wide world, engaging in the duties of a laborious profession, in a situation where he was exposed to great temptations; yet, amidst all, resisting temptation, discharging his numerous duties with fidelity and diligence, securing some time for intellectual pursuits, but, above all, cultivating true piety, maintaining the fervour of devotion in his closet, walking humbly and closely with God before the world, and rising to eminence as a pious, devoted youth.

Some little time has elapsed since the death of our young friend, during which his memoir has been anxiously expected by those who knew and esteemed him. It is needless to offer any apology, or to detail the various causes by which the publication has been retarded. What would have been interesting and useful if published immediately on his decease, may, it is hoped, yet be so; the great body of useful instruction remains the same, although a little lapse of time may have caused the charms of novelty to vanish.

But it is not of so much importance to enquire *when* he died, as it is to see *how* he died, and to examine what it was that enabled him to depart so happily and so triumphantly.

If any benefit shall be reaped from the perusal of the following pages, if any young man, especially, any of the same profession shall be led to adopt the maxims, and cultivate the spirit of young Clement, the compiler will think that he has not laboured in vain, and God shall have all the glory and praise.

MEMOIR,

8c. 8c.

JOHN CLEMENT, the subject of this memoir, was the son of Thomas Clement, Esq., collector of excise, and was born at Greenwich on the 10th of September, 1786. Being an only child, and blessed with affectionate and pious parents, as might be expected, the greatest concern was manifested for the welfare of their son; and the success which attended their endeavors will be fully, and, it is hoped, satisfactorily unfolded in the sequel. To them was fulfilled, in a remarkable manner, that encouraging promise: "Train up a child in the way in which he should go; and when he is old he will not depart from it."

It has been frequently observed, that the maternal character is of greater importance, and is more intimately connected with the character and welfare of the offspring, than the paternal; and happy is that youth who is blessed with a sensible and a pious

mother. In this respect, young Clement was highly favoured. He had a mother, on whom, though still living, I cannot forbear pronouncing an eulogy; whose general excellence and maternal tenderness yielded to nothing, except her eminent piety and devotedness to God.

When our young friend was about a month old, his parents were removed to Bristol, where they continued about eight years. There the foundation was laid, on which his future excellence was built. To the instructions, the prayers, and the example of his parents, must be attributed, under God, the formation of that amiable character, which he afterwards manifested through the short period of his existence, (alas, how short!) in every relation, domestic and social; in the church and in the world.

The next place to which Providence directed his parents, was Wareham in Dorsetshire; there he first became acquainted with the Rev. Dr. Cracknell, and a strong mutual attachment was formed, which continued till the death of this interesting youth. Soon after his arrival here, there is an anecdote recorded of him, which displays the attention with which, at that early period, he listened to the word of God, and the practical effect it produced. After hearing two sermons from 1 Cor. x. 13., in which glorifying God in all the pursuits of life had been strongly enforced, he retired with a mind deeply impressed.

After some time, he addressed his mother, and said : "You have of my pocket-money half a guinea : half that sum I will give to Mr. C. to purchase religious tracts, to distribute among the poor people in the villages where he preaches:" adding, "I do not this to obtain the praise of men. No; in this case, I would not let my left hand know what my right hand doeth. I would do it entirely to the glory of God." The money was applied according to his desire; and a proposal so benevolent and pious afforded a happy presage of future usefulness, and must have been highly gratifying to his parents and his minister.

During his residence at Wareham, which was nearly five years, he was placed under the tuition of the Rev. Mr. Kell. From Wareham his friends removed to Poole, where his literary pursuits were directed by the Rev. Mr. Lamport; thus he enjoyed the advantages of a liberal education. With a mind ardent in the pursuit of knowledge, he made considerable proficiency in the several branches of science to which his attention was directed. Amongst his MSS. appears a literal translation of Horace, ode i. book i. *Mæcenas atavis*, &c.; which, though as a whole it may not be able to endure the scrutiny of a Bentleian eye, displays considerable judgment and taste; but, perhaps, his greatest attainments were in the French language. He continued at school till about sixteen years of age, when parental prudence dictated the propriety of choosing some employment.

Being consulted as to personal wishes and inclinations, and manifesting an attachment to the medical profession, an opportunity was embraced, which offered itself at Weymouth. He went on trial for a month to Mr. Bryer, surgeon; and at the end of this period, appearing highly delighted with the profession, he was bound to serve an apprenticeship of five years—But higher destinies awaited him. For about three years, he continued to discharge the duties devolving on him with the greatest assiduity and fidelity, manifesting the most intense ardour in the pursuit of general knowledge and professional eminence, but especially of that knowledge which is connected with salvation. Aiming to seize every opportunity of doing good, and exhibiting such a bright constellation of excellencies, it is no wonder that he excited general attention in the sphere in which he moved, and became the object of universal esteem; but his course, though brilliant, was short. He was arrested by the arm of death, and soon removed to shine in a higher sphere.

From the perusal of his writings, a good idea may be formed of his character; and a faithful portrait cannot fail of making a favourable impression, and exciting a wish to be like him. To hold up this portrait, to inspire this wish, to engage in the pursuit of similar excellence, is the design of the present memoir. To effect this, he will be presented in different lights and in various attitudes: in other words,

he will be exhibited in various relations and characters: in his filial, social, professional, intellectual, moral, and religious character. From these views it will be seen in what manner he discharged the three-fold division of duties, devolving on every rational and moral agent: the duties he owed to himself, to his fellow-creatures, and to God.

CHAPTER I.

HIS FILIAL CHARACTER.

WE shall first view him in a relation the most intimate and endearing, the filial. As a son he manifested those dispositions, and displayed those excellencies, which render him a model worthy of imitation. From his childhood he was very obedient, and careful to please; insomuch, that his mother declared, in a letter which she wrote to a friend after his decease, when busy memory was recalling the idea of departed worth, that she never had occasion to say to him, "John, why do you do so?" Having been always brought up under the inspection of kind parents, he was well instructed in his duty; and having, under their fostering wing, experienced for many years their assiduous attention, he was fully acquainted with parental worth. When he left home, and embarked on the ocean of life, he carried with him a mind imbued with good principles, and a heart overflowing with filial affection. Various extracts made from his letters and diary, manifest submission, gratitude, strong affection, high esteem, and desire to please, which he ever discovered. As he advanced in life, instead of throwing off restraint, he was all submission and paid the greatest deference to his

parents, consulting them in every thing relating to his expenses, not venturing to purchase any article without permission, readily yielding when his proposals were not approved, and in all his expenditures observing the greatest œconomy. “Be so kind as to give me your opinion,” said he on one occasion, when consulting his mother on the propriety of purchasing some article; “as I would not wish to do any thing without consulting you, give me leave to ask your advice, whether it would be better for me to purchase the things necessary here, or for you to do it as usual?” In another letter, after requesting some books and surgical instruments, he says, “If it will not be intruding too much upon good-nature, may I be permitted to send for a French Bible, with notes and observations to each chapter? If you think this too much at once, I will willingly wait to any period.” Such was his uniform language, marked with the greatest submission and deference to parental authority.

His gratitude towards his parents was overflowing, and expressed in varied and animated language. Soon after his departure from home, he wrote thus: “I bless God that you have been able to give me a classical education, which I hope I shall improve to the best advantage.” In another letter he says: “I am very happy that I can afford you some pleasure, and I hope I shall one day or other be the joy of your old age: I pray God that he may never suffer

me to bring down your grey hairs with sorrow to the grave.”—“ I am much indebted to you for the kindness you are continually shewing me ; and only regret that I cannot repay you. I will endeavour to gain as much medical knowledge as I can.” On a subsequent occasion he thus expresses himself : “ I have been looking over my account this morning, and find that I have expended an enormous sum : it is enough to make me tremble, and enquire, what returns I can make to such kind parents. I have nothing to give you for the tenderness and compassion you have always shewn me. All I can do, and that I will do in a most earnest manner, is, to supplicate God, the giver of every good gift, to bestow upon you, not only temporal favours, but eternal life.” In another letter he expresses himself thus : “ I can never be grateful enough for you : you, my dear parents, are doing all you can to stir me up to activity, and to make me happy. May I not be wanting on my part !” In animated language, on another occasion, he says : “ Words are inadequate of themselves to express my gratitude to you, for the kindness and indulgence which you are ever manifesting towards me.”

Whilst he felt grateful to his parents, he held them in very high esteem, and frequently made honourable mention of their varied excellencies. In a letter addressed to his mother, he thus expresses himself : “ I have great reason to bless God on your account.

You, I hope, have been an instrument, in his hand, of making me acquainted with the truth as it is in Jesus. O what a great thing it is to have godly parents!" And in another letter: "What an inestimable blessing is it to have kind friends; such friends as my dear parents! The consideration of your watchfulness and care over me, while in the slippery paths of youth; the golden mean which you took to train me up, not with all that severity which produces fear, but with all that mild authority which enkindles love, makes me leap for joy, and fills me with gratitude to that Providence which directed my path." In another letter, which, both as to sentiment and composition, deserves to be inserted as a whole, he says: "I coincide with you, that my best friends are at Poole. What should I do without you? Alas! feeble and weak as I am, I should be thrown on the world's wide stage, to contend with all its terrors and disagreeables; and after struggling some time, might, perhaps, fall at last. But I desire to be thankful to God and to you. To God, for prolonging your lives; to you, for that support, assistance and direction, as well as the love, tenderness, and parental affection, you daily evince. May I ever act worthy of such parents as you are. May I never do any thing to disturb your peace; but ever be watchful to please, reverence, and obey you. Words cannot express my gratitude What can actuate you to be always kind, compassionate, and mindful? Oh, may I ever follow your bright example! may I always possess

that mildness of disposition, and that suavity of manners, which shine so eminently in you !” In another very excellent letter, he thus gives vent to his feelings. “ What shall I say for your kind attention, in regarding my wants so soon ? I need not ask what I shall say, because all I can say is, to thank you in the most unfeigned, undissembled manner ; but your favours, so numerous, so often repeated, seem to require something more than the word *thanks*, though it may be accompanied with all the tender sensibilities of a dutiful son to his kind and indulgent parents. Indeed, to speak the truth, I am almost tired of monotonizing the word *thanks* ; but I have nothing better to offer.” He then indulges in a train of reflections on the wisdom and goodness of God, in providing a source of affection in the breast of the mother toward her infant offspring ; and adds : “ it is this love which actuates you to provide for me ; and, with such continued beneficence, to load me with every comfort that renders my life happy. Thus I think I have explained the cause of your goodness to me, not only in granting me food and raiment convenient for me, but in giving me the means of furnishing and adorning that noble faculty, the understanding. The benefit arising from this is mutual. If you had bestowed every thing that heart could wish, and had withheld my invaluable education, and the bright example you set before me, I might have had no regard for you. I might have treated you with disdain, and contemned your authority. I might

have given you unspeakable pain, and ruined myself. My dear parents, with such a view I cannot be too grateful. Accept my feeble efforts to convince you what motives actuate me to love, esteem, venerate, and obey you ; which I shall do to the latest period of my life."

On returning to Weymouth, after having been at home some time for the recovery of his health, he represents himself in his diary, as having come from kind parents, " who are attentive to every complaint; ready to bestow every thing that may render life comfortable; happy in themselves; cheerful, compassionate, and kind to all ; who wish every one to partake of what they possess;" and, to crown the whole, " who fear God."

In a letter addressed to his mother not long before his death, he expresses his affectionate regard, and anxious concern for his father, in the following beautiful and affecting manner: " I am now by the side of a comfortable fire, which conveys a genial warmth, surrounded with every comfort, and I feel myself quite content. Where is my dear papa this evening? The wind blows, and the northern blast is conveying from its store all its treasures; perhaps my dear parent is exposed to this inclement weather, while I am thus enjoying myself conversing with you. I think every day, when the wind beats, and the rain descends, whether he is exposed to it or not. What

mercy that, notwithstanding his frequent exposures, he enjoys his health and such a degree of strength. I frequently consider how often he has been carried out, and returned in safety ; I hope I can say I am truly thankful ; and I have no doubt but that such a soul as his feels his obligations to the Almighty for all his goodness."

In one part of his diary, he indulges reflections on the probability of being deprived of his parents ; and seems to think that such a dispensation would be quite insupportable, without extraordinary supplies of divine assistance : but this was a trial which he was never destined to experience. • It was his lot to be summoned first. On his kind parents devolved the sad office of following to the silent tomb the mortal remains of an only, a dutiful, an affectionate, and a pious son, who promised to be an ornament to society, and a source of high satisfaction to his parents. But they are now bereaved, and are left to seek consolation in the exercise of devout resignation ; in the firm persuasion that it is well with him ; in the satisfying recollection, that they discharged their duties with success ; and in the animating hope of one day meeting, to part no more.

CHAPTER II.

HIS SOCIAL CHARACTER.

A MIND so well formed, a soul so finely touched, might be expected to display its excellence in every relation. We pass from the *filial* to the *social* character of our young friend. Not only as a son, but as a friend, he appears in a very amiable light, and exhibits a model worthy of imitation. He held genuine friendship in high esteem, and had a soul formed for relishing its exquisite delights, and discharging its sacred duties. As a friend he was distinguished, by his grateful sense of favours, by his sympathy under sorrow, and his readiness to do good; by the ardour of his affections, and the sincerity of his heart. The price at which he valued friendship may be seen by the following extract from one of his letters:—"What an inestimable blessing is it to have kind friends, to whom you can unbosom your hearts; who are able and willing to relieve; who mourn when I mourn, and rejoice when I rejoice; whose hearts are made up of sympathy, and whose bowels yearn with love."

When at school, he formed some attachments which were lasting. In the expectation of seeing some of his old school-fellows at Weymouth, he says:—

“ I am looking forward, and anticipating the day when I shall once more see some of those who were school-fellows with me ; and I shall behold them launched out into the ocean of life, and quitting themselves like men ; but these skies are not without clouds, and those of the blackest kind.”

He felt grateful to his preceptor ; and expressed a willingness to do any thing in return for the care he had taken to instruct him in the fundamental principles of literature. While at Poole, he found a valuable and a faithful friend in a Mr. James,* then resident there, with whom he continued to correspond, and on whose letters he set a high value. “ Words cannot express my gratitude, and the pleasure which I feel,” says he, “ when I receive a letter from you. The letters which you have from me are not worth reading ; but yours to me are an invaluable treasure. I would not part with the joy I feel, when reading your epistles, for the riches of the Indies. This joy is inexpressible. The advantage I reap is more to me than that contemptible wealth : it relates to the soul, which is of more value than ten thousand worlds.” Expecting soon to see his friend, he says : “ I look forward with pleasure to the period when I shall have the privilege of receiving my friend James into my arms, at this place. It will be the highest gratification to me to enjoy the conversation of one so nearly allied to me, in the bonds of Christian friendship.

* The Rev. J. James, Birmingham.

Having received an account of the dangerous illness of his friend in his next letter, he writes thus : " I have read many experiences, but none has affected me so much as yours : and how is it possible to think upon the sufferings of one, between whom and myself the closest ties of friendship subsist, without being affected, and without mingling my tears with his? Can I behold him cast on a bed of sickness, tossing to and fro in all the agonies of pain, and calling out in the morning, would God it were evening? Can I still draw the curtain farther back, and behold the apothecary's art in vain? But, oh! can I still proceed, and see a mortal paleness seizing him, and the pangs of death taking hold of him, and not stand motionless? And could I then refrain from casting myself on my knees, and imploring the all-gracious God in his behalf? No, my friend, no. Had I seen you in your distress, I should have retired into my closet, and there should I have disclosed the whole of my heart." Such was the truly pious and affectionate strain in which he unbosomed his feelings to his friend.

When at Weymouth, he was beloved by all who knew him ; and he attached to himself many friends, who valued his company and conversation, and frequently applied to him for advice in difficulties, or consolation under sorrow. It was his delight to associate with others for the purpose of mutual benefit. " At half past eight," he observes in his diary, " I

was called away by a friend, with whom I conversed till ten, and found great pleasure in the proposal which he made concerning an institution which I shall, by divine assistance, as far as I am able, forward with perseverance and diligence." In another place he writes: "I met some young friends, when we formed ourselves into a society for conversing with each other on religious subjects. This concluded with a prayer, and we broke up."

He also engaged in teaching at a Sunday school; and with what feelings, may be judged by the following extract from his diary:—"Another duty is devolving on me; the instruction of youth. May I have assistance from God; and then I shall find it a delightful task, 'to teach the young idea how to shoot;' to be the means of convincing one youth of his sins, and making him a serious character—Perhaps that youth may be instrumental in turning many to righteousness." In him the needy and the afflicted found a sincere friend. After noticing in his diary a case of distress, to which his attention had been directed, he says: "Blessed be God, if he is giving me ability, in some measure, to help the distressed, and a heart to feel for them." When some intimate friend was severely afflicted, he observed in his diary: "This morning I wrote a letter to my dear afflicted friend, expressing my concern, and at the same time my joy, on account of her pleasing submission. O how comfortable is it to

reflect on having alleviated, in the smallest matter, the distresses of a friend ! May I at all times prove myself a friend ! From eight till nine in the evening visited my friend ; and oh ! what inexpressible pleasure did it afford me to see one so young in the ways of God prepared to meet death.

On hearing of the dangerous illness of another valuable friend, he says, in a letter to his parents, " I am exceedingly sorry for the state of Mrs. B., and am loth to have her torn away by the resistless hand of death ; but when I take into the account the happy state of her mind, the composure of her spirits, and her possessing by faith in Christ living supports in dying moments ; when I view again the glories laid up in store for her, I cannot, with satisfaction to myself, pray for her restoration to health, knowing it is far better for her to be absent from the body, and to be present with the Lord. Therefore, though I shall lose a valuable friend, yet, on these conditions, I would rather she entered into the mansion prepared for her, than dwell here, where troubles are, as it were, our meat and drink, and as to having her loss made up, I would leave that with God."

Any attentions shewn him, or favours conferred on him, were not received with self-adulation, or sullen indifference : they were sure to meet with returns of grateful acknowledgment and lasting remembrance. He did not live unto himself : the

feelings of his soul were continually going forth in affection, gratitude, and sympathy: and he was never more in his element, than when employed in devising or executing some benevolent plan.

He had the happiness to meet with two friends, who were fully sensible of his great worth, felt strongly attached to him, and were bent on promoting, by their advice and influence, his true interest, both as to temporal and spiritual things. One of them was his pastor, the Rev. Dr. Cracknell, of whom he ever spoke with great affection, and in terms of high commendation. The other was an eminent surgeon in London, who, to use his own expression, "loved him as a son," and who, had he lived, would have been of essential service to him in his profession. His kind attentions, and condescending regards, made an impression on the mind of young Clement, which nothing could efface; and his liberal offers had excited in his breast a noble emulation in the pursuit of knowledge, to which, a wish to shew himself worthy of such a friend, added all the force of the most powerful stimulus. In a letter to his mother, soon after his first interview with the above-mentioned surgeon, he says: "A gentleman of the name of *****, one of the surgeons to the Lock Hospital, has been here. He is acquainted with Mr. Cracknell, who has mentioned me to him; and he has told Mr. C. that when I come to London, if I call on him, he will recommend me to some of the best lec-

turers; and, in a word, he will be a friend to me. This is matter of joy to me, for I feel I shall want such a friend. Besides, this gentleman is, I believe, a good man." In another letter he writes: "I have had the pleasure of writing to Mr. *****, and likewise of receiving a very polite letter from him. He hopes I shall not hesitate to write to him on any subject, as he will at all times be happy to hear from me. He says, he supposes I shall finish my medical course in London: and shall be very much disappointed if I do not call upon him when there. This inspires me with fresh vigour, and puts new strength in me to pursue my studies, and to get prepared, by hard study, to be introduced into such company as he is capable of introducing me into, that I may not appear as a block of wood; but as an intelligent being." In another letter, after giving a long account of a conversation he had with Mr. *****, respecting his present attainments and future prospects, he says: "I hope all these bright prospects will not be clouded by any misbehaviour of mine; but that I may have wisdom to act so as not to disappoint the expectations of my friends; nor to betray the confidence reposed in me." In a subsequent letter he writes: "Mr. ***** does not forget me: he has sent me some Latin books, which he has bought very cheap. Here I have another friend; one who, under God, I hope, will be 'the guide of my youth.' Oh, pray that so many instances of God's kindness to me may create gratitude to him, and to my benefactors."

Such was the social character of our young friend; and from these few extracts it will appear, that as a friend he was sincere, ardent, kind, and grateful; formed to attract, to please, to edify, and to bless; alive to the real welfare of his friends, his *country*, and the world at large.

CHAPTER III.

HIS PROFESSIONAL CHARACTER.

FROM viewing him in his social, we pass on to consider him in his professional character: and in this he exhibits a pattern worthy of imitation; in his fidelity as an apprentice, in his diligence as a student, and in his piety as a Christian. He entered on the study of his profession with great pleasure, and with a determination to excel; and to his ardour and unremitted attention in the pursuit of medical and general knowledge, must be attributed the origin of that complaint which terminated his valuable life. Had his life been prolonged, he would, doubtless, have risen to eminence in his profession. Such an insatiable thirst for knowledge, joined with a strong attachment to medical pursuits, and a fixed determination to excel, would have insured future celebrity. He brought to the work a mind well disciplined, and a heart renewed by divine grace; and to see an amiable, intelligent, and pious youth engaging in the study of medicine, is a pleasing sight, and augurs every thing desirable. Such an one promises to become a great blessing to mankind, by doing good, not only to the bodies, but to the souls of his fellow-creatures. What excellent opportunities are often presented to a pious surgeon, or physician, of conveying the most important instruction to the mind;

and of making deep and lasting impressions on the heart; whilst prescribing for the removal of corporeal maladies. It is to be deeply regretted, that the number who are piously disposed, when compared with those of an opposite character, is so small. Not that this is considered a peculiar characteristic of the medical profession: alas! it is too much the case in others. But in this, it is a matter of peculiar regret; because they have to do with men in the most interesting and important moments; when, in general, the mind is open to conviction, and the heart softened to receive impression; and when, in many cases, access cannot be gained by him whose office it is to direct the inquirer, to restore the wanderer, to encourage the penitent, and to comfort the mourner in Zion. It is most devoutly to be wished, that all our youth who are devoting themselves to the study of the healing art were, like young Clement, deeply imbued with religious principle and feeling. Then, like him, they would habitually look to God for direction and success; they would embrace every opportunity of dropping a word in season, for the good of the soul, whilst prescribing for the body; and they would frequently be found in the attitude of suppliants, by the side of a sick or a dying bed.

He soon commenced his career after he arrived at Weymouth. "On Wednesday," says he, in a letter to his friends, a few days after his arrival, "I began, by my own desire, pounding

some ginger. After that I made some pills, instructed by Mr. Bryer; the two following days have been employed in making pills, and getting acquainted with the different medicines." This piece of information, comparatively uninteresting in itself, becomes interesting by considering it as the first step of an ingenious youth in the road to scientific fame, on the same principle as we should be interested in seeing the first rude draughts of a Raphael, the first mathematical figure drawn by a Newton, the first syllogism formed by a Locke, or the first book read by an Addison or a Johnson.

As he advanced in his journey, and the field of medical science opened on his view, he was equally delighted and astonished. Every fresh acquisition, every new experiment, afforded him peculiar delight. The curious workmanship of the human frame, which is so "fearfully and wonderfully made," particularly arrested his attention, and excited his admiration. With what enthusiastic ardour he engaged in anatomical pursuits, may be perceived from an account of his assisting in the dissection of a subject. "Since you were at Weymouth," says he, in a letter to his parents, "I have handled the body of a human being, in order to see the internal parts. The first time I experienced this pleasure was on Saturday, February 5, 1803; a day which I hope will be remembered for some time to come. I only wish I had an opportunity of dissecting a body in a minute

manner. I am happy to say, that I experienced great pleasure in this employment; and, that though there was an intense frost that night, I felt nothing of the cold." In a similar strain, in a subsequent letter, he speaks of the pleasure he enjoyed in witnessing the dissection of an unhappy man, who was executed at Dorchester for murder. "I have brought a little of Smith with me: he was too valuable to leave all behind. I have his right hand, and have dissected it, so as to shew the mechanism of the hand, which is extremely beautiful. I shall keep this as a jewel; and intend writing an account of the murder, the circumstances of his death, &c., and keeping it with the hand. I don't know when I enjoyed myself so much as I did at the dissection."

Such language as this may, in the opinion of some, seem to betray a want of feeling. Aware of this himself, he endeavours to obviate such a supposition, by reminding his parents that the subjects were void of sensation; and that great advantage would redound to the living from such operations.

As he entered on his work with so much ardour, so he was anxious to make rapid advances, and to attain the highest point of eminence. He was not content to move at the usual pace; hence we need not wonder to hear him frequently complaining of his small attainments. He was in the habit of making frequent retrospections, and of submitting himself to

self-scrutiny; and, on such occasions, he generally adopted the language of self-reproach, of dissatisfaction, and of complaint. What others might have deemed considerable proficiency, to his ardent mind appeared trifling.

On the review of his first six months, he thus writes: "This day completes six months of my residence in this town. Oh, how solemnly ought I to examine myself, to ascertain what I have learned in this period. I have been too often negligent and dilatory in improving myself in that business which I have chosen. Six months have elapsed, and I am not able to perform the operation of venesection, or of extracting teeth. I have made no proficiency except a little in the art of pharmacy; but I hope I have not spent my time in doing nothing." In another letter he expresses himself thus: "I have great reason to lament the slow progress which I make in the pursuit of knowledge. I am ashamed when I survey the past year, and even the past day, that I have added so small a portion to my scanty stock. I am daily wishing that I could devote more time to study. I know, that unless I apply now, I shall not in future, if spared, shine with any degree of lustre,"

To stimulate himself in the pursuit of knowledge, he adopted every method: he reproached himself; he reasoned; he expostulated; he resolved; he prayed; he placed full in his view the most eminent charac-

ters ; and thus aimed at a lofty mark. In the course of his reading, he had met with a sketch of the character of a good surgeon ; which he transcribed, and examined, and applied to himself. When he found that he ought to be well acquainted with anatomy, medicine, and other parts of learning, he resolved to read and study more diligently "I hope," says he in a subsequent letter, "I shall be induced to devote my time to study, remembering that this is the seed-time of life.

After reading an account of Drs. Fothergill, Colinson, and Russel, he says, "They appear to have been men of assiduity, whose characters, especially that of the latter, shone with great lustre. May I follow these great and learned men as far as my abilities will permit." At the close of a day, he thus writes in his diary : "May great diligence, assiduity, and intense study, together with the divine blessing, accompany me in that station to which God has been pleased to call me." In a subsequent part of his diary he thus writes : "Night is now encircling me with her sable robes : how has the day been spent ? Has it been characterized by diligence ? Has God been thought of ? Has improvement been made ; any new ideas gained ? Slow is my progress ; very tardy are my steps in the pursuit of knowledge ; but, on a little examination, I can say, I have made some progress ; and, under the direction of a kind friend, whom Providence has raised up, I hope, if health be

continued, with perseverance, to make still further attainments. The vocation is difficult and laborious, yet useful to my fellow-creatures. If I succeed, let God have all the praise. May I look to him, and eye his hand."

Such was his character for diligence and determination; but there is another trait in his professional character, which exalts him to a yet higher pitch of excellence, and renders him an object worthy of universal imitation. He was not only a diligent, but he was a pious student: he embraced every opportunity of doing good to the soul; and he considered these opportunities as talents, for which, at last, he would have to give an account. On this subject, he expressed his views and resolutions to a very intimate friend with whom he corresponded. "I have more opportunities of seeing the hand of God in his providence than many of my acquaintance: and if I do not improve them, I must answer for it in that day when God shall judge the world. God grant that I may not only be useful to the bodies, but to the souls of my fellow-creatures: when afflicted, may I converse with them respecting their immortal part; and may God bless the words that I may speak:" and with almost a presaging mind, he adds: "But whilst I am planning, the darts of death, which are flying thick around, may strike *me*; may I be prepared, whenever God shall see fit to call me." In a subsequent letter to the same friend, who had now entered on a course of study preparatory to the ministry, he

says: "You, my dear friend, have an arduous work in view. May the Lord give you faith to believe his promises. You have vast fields to traverse; so have I. The further I advance, the more I perceive I have to do. The great point of difference between your profession and mine is, you have to deal with immortal souls; I, with the mortal part. But I would not be satisfied with relieving the body; but while administering to the relief of sinking nature, may I drop a word for the instruction of those with whom I have to do...." In his diary he writes thus: "I am, by the providence of God, called to the profession of the healing art: how pleasant to a beneficent mind to relieve our fellow-mortals from the distresses under which they labour! But, oh, how much more pleasing to see one relieved from the burden of sin; to be an instrument in the hand of God of bringing a soul, who was involved in the deepest misery to a state of happiness; and, although this is not immediately my province, yet, may God grant, that, as opportunities offer of doing good to the souls of men, I may readily embrace them."

In a subsequent part of his diary he says; "I visited one in the last stage of a consumption. I conversed with him on the concerns of his soul; a friend who was with me engaged in prayer; and he appeared to be very much satisfied with our company and conversation, which was chiefly directing him to the Lamb of God." On the following day he writes: "Visited the sick person of whom I spoke yesterday;

and have some faint hopes that our conversation has been blessed. Oh, what a call for gratitude, if we are made instrumental in directing a soul to the Lamb of God for eternal life."

Such was the prevailing concern of his mind to do good in the highest sense of the phrase. How much is it to be wished that there were more of the profession like-minded: but, alas! too many, instead of embracing these opportunities of doing good to the souls of their patients, studiously endeavour to prevent others who are disposed from being admitted into the sick room. On this subject I would speak with great caution. Doubtless there are seasons when, from the particular nature of the disease, or from a wish to ascertain the operation of some medicine, it is highly desirable that the mind should be kept in a state of composure as much as possible; and, if there be no immediate danger, the sick man should not be, for the present, disturbed. On this account, it is particularly desirable to have a medical attendant, who will act the part not only of a bodily, but of a spiritual physician. This will, in many cases, render less necessary the introduction of a professed spiritual director, which to many is a formidable thing; and, from his knowledge of the disease, and the operation of the medicine, he could seize those critical moments most favourable to spiritual inquiry and advice.

But, when medical attendants absolutely forbid the introduction of the Bible, and of serious conversation; when they prohibit the admission of him whose office it is to visit the sick and dying, to inquire into the state of the heart, and to direct the thoughts to eternal things; when they continue to make their experiments on the dying man, and suffer him to go out of the world without permitting any attempt to be made, with a view to the salvation of the soul, is it not to be feared that, in too many instances, such cruel advisers are in close league with the enemy of souls?*

* After penning the above remarks, the Editor was highly gratified in finding that they coincided with some excellent reflexions, contained in a very valuable publication from the pen of a writer, who does honor to her sex, her country, and the age in which she lives; and who, from a very commanding eminence to which she has attained, both in the literary and christian world, has successfully employed the most brilliant talents in the cause of virtue and religion. It will be anticipated that he refers to the pious and learned Mrs. Hannah More, and to her late valuable publication, entitled, "Practical Piety," in which, speaking of the death-bed of a worldly man, she says, "What a noble opportunity is now offered to the Christian Physician to shew a kindness so far superior to any he has ever shewn, as the concerns of the soul are superior to those of the body! Oh, let him not fear *prudently* to reveal a truth for which the patient may bless him in eternity! Is it not sometimes to be feared that, in the hope of prolonging for a little while the existence of the perishing body, he robs the dying soul of the last chance of pardon? Does not the concern for the

thing to interfere on such occasions, yet, perhaps, there are circumstances, in which friends around would be justified in disregarding such professional advice, and in demanding an admission to the sick or dying bed.

Doubtless, there are cases in which the pious medical attendant, however much disposed to drop a hint which may be useful to the soul, finds, to his deep regret, that it is exceedingly difficult, if not impossible, to seize a favourable opportunity. When called to visit the sick and dying bed of the dissipated and thoughtless, he finds it guarded with sedulous attention by cruel friends, to prevent, if possible, any look which shall betray the least sign of alarm, or any word being spoken which shall in the most distant manner convey an idea to the mind of approaching danger. Should the pious physician, from compassion to the immortal soul, take the liberty of hinting, in the most delicate manner, the probability of a speedy dissolution, and the importance of seeking due preparation, he runs the risk of incurring great displeasure, of being rudely charged with stepping out of his own path, and invading the province of an-

immortal part, united with his care for the afflicted body, bring the medical professor to a nearer imitation than any other supposable situation can do, of that divine Physician who never healed the one without manifesting a tender concern for the other?"

Vide More's Practical Piety, vol. ii., ch. xviii., page 163.

other, and of being informed that his future attendance will be dispensed with. Yet, after all, the truly pious and conscientious physician will run the risk of incurring this displeasure, and of sustaining these charges, rather than, for the sake of private advantage, or of human approbation, neglect a manifest duty, and thus expose himself to the after upbraidings of an accusing conscience.

These remarks may serve to shew the importance of true piety in the medical character, and to excite deeper regret, that, by the early death of young Clement, the world has been deprived of one such character, who united in the same person a medical and a spiritual adviser.

It will be easily imagined, that one thus disposed would, whenever his efforts had been crowned with success, instead of imputing it to his own skill, ascribe the whole praise to God. On one occasion, when he had successfully prescribed for his father, he says in a letter; "Let me not boast as if my own arm had gotten me the victory, or as if I had overruled the providence of God." In another letter he thus writes: "On Saturday evening I was obliged to go into Portland, to reduce a fracture of one of the bones of the arm; but I would desire this not to be mentioned; for, if I have been able to do this, which, perhaps, is something extraordinary, I would ascribe the praise to the Majesty of Heaven, who has thus

crowned my studies with success; and would wish ever to be kept humble, convinced of my little improvement, both in things temporal and spiritual, compared with the great privileges I enjoy. This is another instance, I hope, of being serviceable to my fellow-creatures. Still let us unite in seeking wisdom to direct us, and imploring the blessing of God upon all our actions."

I have already alluded to his diligence, and his determination to excel in his profession: as a further proof, the following rules, selected from a plan which he laid down for general improvement, are presented to the reader:

"**RULE 2.** After breakfast, business will employ the greatest portion of my time; but in the intervals of business, it must be my care to seize every moment of time to consult books; which will be arranged in the following order: books treating of anatomy with practical dissection; chemistry, with the few experiments which it may be in my power to make; botany; then the medicinal qualities of drugs, from the *Materia Medica*, &c. with a knowledge of pharmacy and surgery. To the above must be added the history of diseases."

"**RULE 3.** As it is impossible to attain a general knowledge of every art and science, I shall endeavour

to cultivate a perfect acquaintance with my own; and to this end, as I read, I shall state questions, and make observations, which I shall pen down as they occur, and endeavour to obtain a resolution of each. I propose having a common-place book of 400 pages, and to divide it into different sections; one for recapitulation, another for questions and observations, a third for answers."

From the foregoing statement, a favourable idea will be formed of his professional character; and, had his life been spared, he would probably have arisen to considerable eminence, under the direction and encouragement of a medical friend of great abilities and eminent piety, who duly appreciated the worth of his young friend's character, condescendingly undertook to direct his studies, and intended ultimately to bring him forward into life. Such kindness was not lost on young Clement: his susceptible heart felt the liveliest gratitude glowing within him towards his friend; and he considered himself laid under additional obligations to study diligently, that he might answer the expectations formed of him, and prove himself worthy of such distinguished notice.

Had our young friend been spared, his London adviser intended to have used his influence in bringing him forward into public notice; but death inter-

vened. The high esteem in which this gentleman held him, and the strong attachment he felt toward him, are well expressed, in a letter of condolence which he wrote to his friends after his decease.*

* Which see in the subsequent pages.

CHAPTER IV.

HIS INTELLECTUAL CHARACTER.

WHILE our young friend was anxious to attain to eminence in his particular profession, he was desirous also of acquiring general knowledge. To this end, he embraced every opportunity of enlarging his stock of information, and of improving his powers of knowledge. In early life he enjoyed the blessing of a liberal education; his attainments whilst at school were very respectable; and when he went into the world, he was anxious both to retain what he had already acquired, and also to make further progress. When he left school, he was well acquainted with the French, Latin, and Greek languages, which he was desirous to retain and enlarge. In a letter which he wrote soon after he went to Weymouth, he says: "As you have given me the liberty to buy books, I shall not spend my money for that which is not profitable; but I shall purchase books from which I may reap instruction and advantage. I have lately been looking over my Greek; and am happy to say, I have not forgotten it. You will see by what I have sent you, that I have not forgotten the Latin; and as to the French, I hope I shall improve myself in the speaking part, as there are some young persons here

who can converse in French. I am in an advantageous situation ; all I have to do is to study hard. To the above languages he added the German, in which he made considerable progress. His desire of mental improvement was great, and it led him to the adoption of various plans. How earnest he was to acquire mental excellence may be perceived from the following expressions: " If I had a mind sufficiently comprehensive, I would arrive at the highest state of human acquirements immediately ; but I must be content with advancing progressively."—" May I obtain by prayer greater perseverance, that so my mind may be capable of extending her powers to the utmost stretch."—" Did my body permit, my soul would be willing to be continually adding to her scanty stock of knowledge."

With a view to secure time for mental improvement, he kept a book, which he called a Scheme Book, in which he had laid down various plans, and arrangements of time, devoting some portion every day to the improvement of his mind ; this time was generally in the morning before breakfast. When, after he had performed the duties of the closet, he devoted the remaining portion to intellectual pursuits. His chief companions were " Locke's Essays" and " Watts's Logic." These he read and studied with a view to improve his reasoning powers, and habituate himself to close and accurate thinking. For the same purpose he devoted a small portion of his time to the study

of the mathematics : a science which should form a part in every liberal plan of education ; not only as it is capable of affording a high degree of intellectual pleasure, but as it is eminently adapted to strengthen and improve the reasoning powers.

Aware of the importance of a good memory, he was desirous of strengthening and improving his own ; which he did by frequent and moderate exercise. After reading a number of pages, he closed his book, and endeavoured to recollect what he had been reading, and at the close of every day, he reviewed its transactions. He frequently committed to memory interesting passages both of poetry and prose. Whilst he aimed at strengthening and improving his judgment and memory, he did not neglect the cultivation of the finer powers. The sensibilities of his soul were alive to all the beauties of nature, and all the charms of friendship ; hence he would occasionally embrace a few leisure moments to stray “ where the Muses love to haunt,” and cull some of the choicest flowers in the poetic gardens. His favourite authors appear to have been Milton, Young, Thomson, and Cowper.

As a further incitement to diligence in study, and as a means of intellectual improvement, he was desirous of having questions proposed to him on difficult and interesting subjects, to which he would be expected to return answers. In a letter to his parents

soon after he left home, he says: "I should be very glad to afford you any information concerning any branch of literature which has come under my inspection. If you will be so kind as to propose any questions which you may think proper, I will endeavour to solve them. I am led to request this of you, as I think it will be to my own improvement. Now is my seed-time: if I do not sow the seeds of knowledge now, if spared to old age, I shall reap no harvest." In another letter, after mentioning some subjects for discussion which he had selected in the course of his reading, he adds: "I should like to enter into a correspondence with any person on these subjects; but I have no one with whom I am acquainted: will you ask Mr. L*** to write to me?"

In a letter to his friend James: "Every correspondent with whom I am acquainted has agreed to write upon nothing but what shall advance our knowledge; and I am certain *you* will have no objection to this plan....it is your duty to communicate some of your knowledge to one who is so desirous of sharing it; and as I am an enquirer after truth, permit me to ask you some questions; and if you will ask me one or two in your next, I will endeavour to answer them.....My design in this is, that we may strengthen our reasoning powers."

About the time that he wrote the above, he entered into a correspondence with a most valuable

young man,* of whom the world was not worthy; who, like our young friend, was removed in early life, by which the world has been deprived of another illustrious example, in whom unfeigned and ardent piety was united with a superior order of intellectual powers. Having become acquainted with him, young Clement soon perceived that he possessed a soul congenial with his own, and was desirous of maintaining a correspondence. The following is a copy of the letter which he wrote to him on the subject :

“ DEAR SIR,

“ Excuse the liberty I take with you in addressing you a few lines. The last time I had the pleasure of seeing you, I perceived, by your conversation, that your desire of improvement coincided with my own; and, if I recollect well, you were of opinion, that the best method of obtaining knowledge was by means of interrogation. I shall be extremely happy to open a correspondence with you on this plan; and, if you will be so kind in your reply to this, as to state a few questions, I will endeavour, according to my ability, to give you an answer. I leave the subject to your choice, whilst I remain

“ Your humble servant,

“ JOHN CLEMENT.”

* Mr. S. H. Golding, of Bridport; an interesting memoir of whom is inserted in the Evangelical Magazine for July and August, 1809.

To this proposal Mr. Golding readily acceded, and a correspondence commenced, which was carried on for some time, during which several important questions were discussed. Some of the answers of young Clement, to use the words of his excellent correspondent, "manifested an extraordinary attention to mental improvement in one so young."

Mr. Golding did not long survive his amiable correspondent. On being informed that it was in intention to present the public with memoirs of his young friend, he expressed great satisfaction, and anticipated the pleasure and improvement which he should derive from the perusal. In reply to a friend who had requested a sight of Clement's letters, he says, "I shall eagerly embrace the first opportunity of procuring a sight of your interesting publication; and hope, that so striking an example of early piety and genius will not be lost on myself or the world." Who can read this passage without feeling, when he reflects that the amiable writer was then on the borders of the invisible world, and destined, before the memoirs of his deceased friend should meet the public eye, to be himself removed from earth?

Such was the prevailing desire of mental excellence which actuated the breast of young Clement, and such the means he adopted to attain this valuable acquisition.

CHAPTER V.

HIS IMPROVEMENT OF TIME.

IF any particular class of views and feelings were to be selected, by which to characterize our young friend, they should be those which refer to the improvement of time. He possessed an abiding conviction of its importance and worth; a prevailing desire to improve it; the most heart felt satisfaction when, on the close of a day, he could look back and see that his time had been well and wisely employed; and the most pungent sorrow when he perceived that any portion of it had been squandered, and misimproved.

As this was a prominent feature in his general character, we shall endeavour to exhibit it in its due proportion; in the hope that, by contemplating it, others, especially young students, may imbibe his spirit, adopt his maxims, and imitate his example.

When a boy at school, he kept an accurate account of the manner in which each day was spent. The account of one day is subjoined as a specimen.

THURSDAY, JULY 30, 1801.

| | |
|---|----|
| How many hours spent in learning music. | 2 |
| How many hours spent in the acts of devotion. | 1 |
| How many hours spent in reading. | 1 |
| How many hours spent in eating and drinking. | 2 |
| How many hours spent in sleeping. | 7 |
| How many hours spent at school. | 4½ |
| How many hours spent in the exercise of the body. | 4 |
| How many hours spent in writing. | 1½ |

Total 23 :—the other spent in conversation on different subjects.

In this manner he filled a thin quarto volume; and when it is recollected that he was then a boy at school, about fourteen years of age, such early indications of œconomy relative to the most valuable of all possessions, must have excited great hopes respecting him in future life; and these hopes were not disappointed.

One of his prevailing wishes was, to rescue as much time as possible from sleep; and on the subject of early rising, his observations are numerous and important. In reading Thomson's Seasons, he was much struck with those excellent lines on this subject, and committed them to memory :

“ Falsely luxurious, will not man arise,
 And, springing from the bed of sloth, enjoy
 The cool, the fragrant, and the silent hour
 To meditation due, and sacred song, &c. &c.”

“ These are lines,” says he, “ which have captivated my heart. They often break my silence when walking abroad : they urge me on to action. I repeat them when in bed, and do, in reality, spring from my bed that I may enjoy the morning air.”

“ I wish I could be satisfied with what is reckoned sufficient time for nature ; that is, four or five hours sleep ; but the generality of us indulge too much in this way. How awful to consider that a moment of our time can never be recalled !”—“ I have reflected on the value of time, and computed how many hours I spend in sleep. I have been led to think in what manner I can spend my time better. Amongst other thoughts, this forcibly struck me ; I could wish to rise in Summer at five, and in Winter at six.”—“ By reading the lives of some eminent men, such as Dr. Doddridge, President Edwards, &c., I was led to form a resolution to rise early, both in Summer and Winter. I hope to persevere, and by reasoning with, and reproving myself, I hope to conquer my indulging in so many hours of sleep. Often have I reasoned with myself thus : If I were about to take some journey which required me to rise early, I should not hesitate to rise at any hour ; but, though I am daily travelling to eternity, yet I seem to be

making no preparation.”—“ I would willingly forfeit any pleasure that is to be derived from sleep, if I could but rise at five every morning through the future years of my life : for I am convinced that the advantages of rising early far outweigh any pleasure which may arise from an indulgence of this nature.”

In a letter to his friend James, he says: “ I would wish to allow myself six hours sleep, which I deem quite sufficient. I know of nothing more difficult than to conquer myself of this murderer (sleep); and until I am enabled to perform this duty, which I owe to God, I shall have the greatest reason to reproach myself with ingratitude. The advantages of rising early are great, especially to the young, as it affords them more time to break the ground, and sow their seed.”

If, in the course of reading, he met with any valuable remarks on this subject, adapted to stimulate his mind, he transcribed them into his common-place book. The following are extracted by him from some letters of Dr. Stonehouse which he had been reading: “ Let me prevail on all my readers to rise early, for the pillow is a treacherous counsellor, and time is too precious to be lost in any unnecessary indulgence, which may, in many circumstances, be more criminal than the generality of us are aware; for, if they cannot comply with so small an instance of self-denial, how can they be expected to comply

with others, which may be more difficult? Only consider how great the gain of an hour or two, every day, from sloth and insensibility, really adds to the term of your life, as well as conduces to the preservation of your health. You must likewise redeem the time, remembering it is precious, and, if lost, irrecoverable. Every friend, and every thing, will be apt to be stealing this power from you; it behoves you, therefore, to be very careful of it."

At the close of a week, during which he had been enabled to rise early every morning, he expresses himself in the following animated and devotional strains: "I have one thing for which to praise God, and for which I hope ever to be thankful; which is, his kindness in answering my request, to give me strength to rise early. This, I hope, is an earnest of future happiness; a day-spring from on high visiting my soul. What a delightful prospect is it to me, if I may be so enabled to rise, and enjoy communion with my God, whilst thousands are indulging themselves in sleep, and neither living here, nor preparing for a future world."

As he was the subject of such delightful feelings, when he had been enabled to redeem his time from sleep, so, on the other hand, when he was conscious of having wasted any in sleep, he was subject to feelings equally acute. Giving vent to feelings of this sort, in one part of his diary he says: "I might

enjoy communion with God, peace in my heart, and every pleasure which religion can afford, were I to rise early. These, with many other arguments equally cogent, may be urged to convince me of the necessity of early rising; but all I can use seem of no avail. And why is it, O Lord, that thou seemest to turn a deaf ear to my prayers? Is it because I offend thee, because I am not sincere, not importunate? I acknowledge the charges. Thou wouldest do right to leave me to the folly of my own heart."

In another part he adds: "Rose at half past seven. It grieves me to look back on this morning. I awoke at an early hour, and might have arisen, enjoyed meditation, prepared for the duties of the day, tasted the sweets of a morning's walk, established my health, invigorated my mind, and enlivened my spirits. Alas! I was far from enjoying these pleasures."

Not having risen one morning until half past eight, his mind was much distressed. All the energies of language are employed on this subject, in giving an account of the day. "Time," says he, "still passes unimproved, for this morning I rose at half past eight. Before I could dress, and bring my mind to a proper state for meditation, I was called away, and the reading of the precious Bible and prayer were again neglected; thus did I enter on the pursuits of the day. By such conduct I am adding sin to sin, and shall soon fill up the measure thereof, if God,

by his grace, prevent not. How different would have been my feelings, had I risen early, and spent some time in communion with God; instead of complaining of lukewarm affections, or feeling no holy desires after God, of having no spiritual thoughts, no enlarged ideas of the divine mercy, and other attributes of Deity; of knowing nothing of my own heart; instead of these, the joys of God's salvation might have been restored; I might have been soaring on the wings of faith, and treading on the threshold of heaven; I might have been adoring with unutterable joy the length, the breadth, the depth, the height of the love of God; I might have been rejoicing in the favour of God as an answer to prayer; and to crown all, I might have been contemplating Jehovah as my friend. These are some of the advantages which I might derive from early rising." And then, in a spirited apostrophe, he adds: "Oh, my sluggish soul, how is it thou canst forego all these pleasures, and be at the same time under the image of death! How is it that thou canst so freely part with all these sublime enjoyments, so suited to thy nature, and thus waste thy golden moments, merely for the gratification of lying on thy bed! Endeavour to deny thyself these false pleasures, these allurements, which rob thee of thy angelic employment; and may God assist thee in the delightful work."

As he was so desirous to rescue time from sleep, so he was equally desirous to improve his waking

hours; and, that he might stimulate himself to a diligent improvement of his time, he frequently meditated on the rapidity of its flight, and the solemn account which he should have to give at the bar of God.” “If I do not improve,” he observes, “it will go ill with me at that day when I shall be called to give an account. O awful consideration! conscience, at this moment, is ready to fly in my face, and bear testimony against me, for letting so many hours of my invaluable time slip away, without doing something either for God or my fellow-creatures, or without securing the improvement of my own time.” In another place he says: “Every man is a steward, and must give a true account of his stewardship: in what an awful station are we placed! May I have grace to fulfil the duties of this station. How much of my precious time has run to waste already! and for every moment I must give an account. Lord, enable me to be a faithful steward; and may that sentence be pronounced upon me: ‘Thou hast been careful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.’”

Thus he endeavoured to rouse himself to action, by placing himself, in imagination, before the awful tribunal; and, as another means, by frequently looking back, and talking with his past hours; marking the rapidity of their flight, and inquiring what report they had borne with them. The various artificial divisions of time furnished him with frequent

reflections of this kind; not a year, not a month, not a week, nor scarcely a day closed, without some remarks respecting the rapid flight of time. At the close of a week, he writes thus: "Another week has passed, the hours of which are with the years beyond the Flood, never to be recalled. I am now seven days nearer the eternal world; but how little do I think about, or prepare for, my dissolution!"—"Time, oh time, how art thou flying! I can do nothing to stop thy progress. All I can do is to seize and improve thee as much as I can, whilst thou art flying."—"Years, months, and weeks, come hastening on, and are continually revolving over my head. Every moment which composes them brings me so much nearer to eternity. Oh! that these thoughts were continually present to my view." In other parts of his diary he writes in a similar strain.

"Sunday, April 1. This day is the beginning of another quarter of the year. How time glides away! and how slow a progress, both in divine and human knowledge, do I make! Oh! that my time were better spent." Again,

"Saturday, May 26th. It now remains for me to close another day, another week, and almost another month, with fervent supplication for pardon, and for greater increase in holiness, and growth in knowledge."

“ May 31st. This day closes another month, seven months more, and a year will have revolved.”*

“ June 30th. Hour succeeds hour, day chases day, and month follows month: and soon all the days of my appointed time on earth will be accomplished; my spirit will flee to God’s tribunal, receive her sentence, and be happy or miserable to all eternity. This I know and believe; yet time passes away unimproved. I promise amendment, but, alas! amendment is not yet arrived, and I fear it never will. How must I give an account of these things! and what will be my doom!”

As his mind was so deeply impressed, and so fully occupied with the idea of the invaluable worth of time, and the importance of improving it, we need not wonder to hear him, on some occasions, giving vent to his feelings in strains expressive of the deepest humility and contrition. That improvement of time which to ordinary minds would be quite satisfactory, yea, which would afford high degrees of self-complacency, to him appeared mere trifling, and excited only feelings of regret.

* Obvious and unimportant as this remark may appear, it serves to show what a very miser he was in regard to time, how carefully he watched the departure of days, and weeks, and months, and how he anticipated the consumption of a certain portion of his existence long before the time.

In addition to what has already been quoted as illustrative of this, the following extracts from several parts of his diary will, if possible, more fully display the state of his mind on this subject :

“ Day after day is revolving ; but I lament that they find me the same indolent presumptuous sinner. Why should I throw away my precious time in the manner I do ? ”

“ When I look back upon the last fortnight, in which I have given an account of each day, how small a portion has been devoted to the service of God ! How dull and stupid have I been at times ! and how little improvement have I made during this period ! Perhaps, ere long, I shall be called before the bar of God ; and how will my conscience rise up in judgment against me on my death-bed, and reproach me with not having attended to the duties of the closet and of my station, with greater perseverance and assiduity ! Too much of my time has been spent in sauntering and idleness, instead of attending closely to my studies.”

“ Alas, I still continue the same dilatory creature, and sometimes think I shall never be otherwise ; but, with the assistance of God, I will still persevere in endeavouring to conquer this body of sin and death.”

“ Thus has my day been spent, and my month closed. How sadly have I squandered my precious time this month ! and still continue to do it. Oh ! that I could always bear in mind how much I have to do, and comply more with the rules and plans I have drawn out.”

“ How melancholy to reflect on this day ! little has been done ; small has been my improvement ; time is going to waste ; eternity is fast approaching ; and I am squandering my hours : therefore, I mean this evening to sit up the remaining part of the night, and devote it to prayer, reading, and study.”

Such were the ardent desires of his soul, to redeem and to improve his precious time ; and in this he is worthy to be held up to view, and followed as a model. May every young person who shall peruse these pages be induced to copy his example, by meditating much on the value of time, the rapidity of its flight, the impossibility of recalling a single moment, and the solemn account which must one day be given respecting the use of this talent. He would thus be happily induced to rescue as much time as possible from unnecessary sleep, from listless inactivity, from frivolity and trifling, and especially from those pursuits of pleasure, falsely so called, which are injurious to health, destructive to morals, and which not only rob us of the time which is actually consumed in the pursuit, but also induces a pernicious

taste, which unfits us ever afterwards for the regular and active discharge of important duties.

As this was a distinguishing and an important trait in the character of our young friend, it was judged proper to give it prominence; and especially as it did not belong exclusively to any distinct department, but equally influenced him in every character and relation. By his wise economy of time, he was enabled to devote more to correspondence with his parents and friends; to mental improvement, and, what he deemed of first importance, to meditation, self-examination, reading the Scriptures, and communion with God.

CHAPTER VI.

HIS MORAL AND RELIGIOUS CHARACTER.

WHILE our young friend displayed so many of the social and intellectual virtues which throw a pleasing lustre around human character, attract attention and procure esteem during life, and after death keep alive the fond recollection, and excite deep regret; while, on account of his filial attachment, his unbounded philanthropy, his desire of professional and general eminence, he is worthy of being proposed as a pattern for universal imitation; it is in his moral and religious character that he shines with brightest lustre. It is to this that the attention of the reader is particularly invited; especially the youthful reader; and, above all, the young man who, like the subject of this memoir, may be engaged in the active scenes of life, exposed to a variety of temptations, and employed in the duties of an honourable, a laborious, and useful profession, but a profession which, judging from the great majority of those engaged in it, seems to have something unfavourable in it to habits of piety and devotion. Such will see, by consulting these pages, that, in the midst of all his engagements and temptations, our young friend lived in the habit of commu-

nion with God ; found time for perusing the sacred pages ; attended, almost regularly, the public worship of the sanctuary on the Lord's-day ; and often embraced other opportunities of assembling with the people of God, for the purposes of benevolence and devotion. In short, he will see, that the subject of these memoirs has afforded a fresh proof of that trite, though expressive proverb, " Where there is a will, there is a way ;" that where the grace of God has been implanted in the heart, by the agency of the Holy Spirit, it will remain, and will be displayed ; that, where a heavenly bias has been given to the soul, it will be tending upwards, amidst the greatest difficulty and opposition ; and that true religion, so far from being incompatible with professional and general excellence, is calculated to give the last and brightest polish to the character, and to display every other excellence to greater advantage : and whilst the young professional reader contemplates these things, may he be excited to an imitation of the pattern set before him, and thus grow in favour with God and man.

Young Clement appears to have been one of those who are sanctified from the womb. When quite young, he gave pleasing indications of a mind seriously disposed, and always possessed a tender conscience and a susceptible heart : he was from a child afraid of sin, and often, whilst his play-fellows were indulging in various amusements, he was retiring to read and

pray. At a very early period he began to hear the word of God with attention and with practical effect.* “When about thirteen,” says his much-esteemed pastor, “he began occasionally to conduct family devotion, and soon after officiated regularly as the domestic chaplain, and always accustomed himself to free prayer. He had both the grace and gift of prayer in an eminent degree; and the exercise of these gifts has often delighted and edified many at social meetings.”† Writing to his mother soon after he left home, he says: “You tell me in your letter that you miss me as your chaplain, but must resign me to the will of Providence.”

SECTION I.

PRIVATE DEVOTIONAL CHARACTER.

In unfolding the religious character of our young friend, we shall first accompany him to his closet, where we shall discover the main spring; there, in communion with God, by fervent prayer he drew down those gracious influences from above, which, in their operation on his heart, produced so much excellence.

* See page 3.

† See his obituary in the Evangelical Magazine, Aug. 1806.

DEDICATION TO GOD.

Here we shall find him in a solemn manner dedicating himself to God, and pouring out his heart before him; reading and meditating on his holy word; often bringing himself to the test of self-examination; mourning over the past, and making resolutions for the future; and, at different seasons, the subject of all that variety of frames and feelings, which characterize the enlightened, the experienced, yet imperfect Christian.

His acts of dedication were frequent. "May I dedicate myself to God," says he in his diary, "daily, I have done it this day. Oh! that I could live more and more under the influence of this act; as having taken God for my father, friend, and guide through life. May he accept me, vile and polluted as I am, through the intercession of his Son. Into thy hands, O Almighty God, I commit myself for time and eternity."

On one Lord's-day he thus writes: "I have been employed in speaking to God, thinking it my duty to give myself up to him. It is an important act; but as there is no neutrality in religion, as I am resolved to be either for God or Mammon, as I cannot find any pleasure in the ways of sin, and as I enjoy the greatest satisfaction in the service of God, I here

solemnly dedicate myself to that glorious Being at the age of sixteen. Satan may say there is sufficient time yet, but let me not indulge such vain thoughts, recollecting that God is the author of my being, and he has a right to my services. O Lord, do thou take me; and, as I hope I can appeal to thee that I write from the heart, do thou strengthen me to perform the duties now incumbent upon me, as one of thy children. Oh! teach me to subdue every evil inclination; enable me to rise early, and begin the day with thee; help me, O God, in the path of duty; and lend an ear to the voice of my supplications; may I, for the future, be more devoted to thee; and by my conduct evince that I am thine, in an everlasting covenant never to be forgotten. May the solemn act which I have performed this day be ever fresh in my memory, and operate as an incentive to enable me to serve God more faithfully." In this manner he frequently dedicated himself to God; and the prevailing wish of his heart was to be entirely devoted to him.

PRAYER.

He was much engaged with God in prayer. He deemed access to a throne of grace an inestimable privilege, where he often experienced much liberty and enjoyment, and was frequently on the mount of communion. He felt a high relish for the exercises of devotion. "If," says he, "delight in the devout

exercises of godliness is an evidence of love to God, then I hope I can say that I do possess a portion of this love. What is more delightful than to enjoy communion with God! What more pleasant, than to enter the closet, shut to the door, and pray to that Father who hears in secret, but rewards openly! May I experience daily more of this sacred flame of devotion kindled in my breast!"

He was not content with praying in a formal manner, but wished to experience the spirit of grace and of supplication. "May I this night," he observes in his diary, "spend a few moments in the enjoyment of the light of his countenance; having lively and animating hopes of that glorious and eternal world, where there are joys unspeakable, and full of glory. May the love of God be manifested unto me; and may I abound in every gift and grace."

The same God who enkindled such desires in his heart, was pleased sometimes to satisfy his longing soul. In one place he expresses himself thus: "In my addresses to God this day, I have enjoyed liberty and pleasure almost inexpressible, so that I cannot find words to express myself: may these repeated blessings be a means of gratitude and love to God."

After his return from a visit to some friends, which had occasioned some degree of dissipation and irregularity, on entering his closet, he thus expresses his

feelings : “ Though it is pleasant to see friends, yet time has not been improved so much as it is within the narrow limits of these walls. Here my prayers have ascended night and morning ; here, I hope, faith has been in lively exercise ; here I have been enabled to draw down blessings from above : hail, then, thou highly favoured spot, where God is wont to manifest himself ! Let me now return to my former studies, and bless God for all that I enjoy. Oh ! let me cultivate an acquaintance with myself and with God : teach me, O Lord, to pray : may I serve thee in sincerity and truth ! ”

SELF-EXAMINATION.

He was frequently the subject of many doubts and fears, lest, after all his profession, he should at last be found only a hypocrite. This led him frequently to engage in that important, but too much neglected, duty of self-examination.

After hearing a sermon on Psal. xxxii. 6., in which prayer had been considered as one characteristic feature of a godly man, the following reflexions were penned in his diary : “ And is prayer characteristic of a godly man ? Then, without any more examination, I may say, I am one ; but there is one impediment here ; we are told he prays with sincerity ; and now, where am I ? Is this my case ? Do I pray in sincerity ?

Is my heart engaged in the service? Here I must alter my tone, and speak with great diffidence. All the proof I have is, that I would wish to be sincere; and that I do supplicate God for his aid; but too often, when I kneel before him, my heart is engaged in the things of the world, whilst my lips are speaking to him; and, instead of serving God, my services are an abomination to him. How seldom is it I can exercise my faith (if I have any) in the promises of God; and, though not a day passes over my head without attempting to lift my heart to God in prayer, yet I am afraid that I have never yet prayed in a sincere and ardent manner; and how piercing is the reflexion to think, that I have been seeking God from my infancy almost, and have not found him! May God discover himself to me as a God hearing and answering prayer."

He sometimes felt doubts arising in his mind, because he had not been the subject of those deep convictions which others have experienced. On this subject he expresses himself thus: "I have been examining myself, to ascertain if ever I have experienced true repentance. I have been led to doubt it, because I have known many who have been brought into a new life by means of great trouble and distress of mind; and, as I would abhor the idea of deceiving myself, I would acknowledge that I never experienced this distress of mind. But what I have felt is this: I am convinced that my sins are

great and innumerable; that I have need of pardon through the blood of Christ; I have confessed them before God, and prayed that he would assist me in forsaking them, as it is my wish not to indulge even a sinful thought; and although many are brought from gross darkness into marvellous light in a very alarming manner, yet I learn that God has more gentle means to bring sinners to himself, which I have reason to believe have been employed on my behalf. Blessed be the name of God for assisting me thus to examine myself. May I persevere in this profitable, though arduous duty."

At the close of a Sabbath he thus writes: "The Sabbath is now closing upon me. For these hours, for the privileges I possess, and the mercies I have tasted, I must give account. Oh! that I could give God the praise which is due to him for all his benefits. This day has not passed without pleasure, but how have I advanced in the divine life? How much nearer Heaven am I than when I began? What truth do I know? What sin have I discovered? What new desire has arisen within me? All these questions I cannot answer in language that shall declare I have improved in each, but I can safely say I have in some. May I carry the Gospel with me into the world. May my conduct and temper show, that I derive my life from God, and that I am one of his family. Amen."

At the close of another Sabbath he thus expresses himself: "In the evening, after the service was over, I retired to a solitary place, where I indulged in meditation on the services of the day. What a holy resignation to the dealings of God did I feel! And what encouragement did I derive from his manifestations, to proceed in his ways! The world seemed quite contemptible; and, I hope, I learned the answer to these most important questions:—How shall I know that my sins are forgiven? Answer. By the spirit of God operating upon my mind, and inclining me to seek more and more after holiness. Am I prepared for death? Answer. This world is mean in my eyes, compared with the glories of yonder state; and, while sojourning here, I cannot serve God as I desire."

Sometimes, in these acts of self-examination, he would consider himself apart; and, in an animated apostrophe, he would address his soul. At the close of a Sabbath, the following apostrophe is found in his diary: "Thus ends the Sabbath; and now, my soul, tell me what is thy improvement. What, if God should call thee to his bar this night—How stands thy account? Dost thou shrink at this? Dost thou plead that thou hast so many things to attend to, that thou canst not tell me how matters stand between thee and God? Dost thou dare to delay, after having heard of the dreadful consequences? No: thou shalt not be thus excused. Here let me record my state;

and examine myself, if prepared for death, judgment, and eternity. Thou must proceed no further in uncertainty; and the first question I would ask thee is, Hast thou ever been truly convinced of sin, of its guilt and heinousness? What is thy answer? Art thou silent upon this fundamental point of vital Christianity? Surely it cannot be so: thou hast something to answer. Dost thou feel some emotions arising? Dost thou begin to look back upon times past, and recall the seasons of retirement? Go on, and tell me, what were thy proceedings in the closet, when the world was shut out from thy sight? Didst thou not review the mercies and duties of the day? When the latter appeared mean and destitute of gratitude, didst thou not blush and condemn thyself? Yes is thy answer. Then, bless that God who has convinced thee of sin, and look to Jesus, the sinner's friend. Dost thou feel a heavy burden? Christ will not permit thee to go far with such a yoke; but he will exchange it for one that is light. I trust I can say, there has been rejoicing in Heaven on account of thy conversion. Though I cannot date the precise time, I hope it took place in thee when reason first began to dawn. If it is begun, let praise resound to that Being whose work it is. Well, is this examination painful? No: it may appear so at first; but now thou knowest it to be pleasant. Adieu, my soul, for the present. Enjoy intercourse with thy Father, and rest in the embraces of his love. Cultivate an acquaintance with thy own state, and with God:

go on and prosper, even as thy corporeal part does."

In another part of his diary he expresses himself in a similar strain: "The knell of my departed hours sounds eleven: with what a solemn tone does it reach my ear! A day never to be recalled! a day nearer to eternity! solemn truth! Every day I pass here is a warning to be prepared for death. What is my improvement? Let me examine myself. I am convinced that pride has too much the ascendancy: I too often act in opposition to God. Oh! my proud heart, be humble; be low at the feet of Jesus; copy his example; be meek and lowly; let no guile proceed from thee; but be sober and vigilant, lest thou enter into temptation; think not that thou art rich and wise enough, but by humble fervent prayer supplicate God for wisdom, and a rich supply out of his fulness in glory. Hearken to admonition, and be obedient."

In this manner did he examine himself; and it will appear that he was not partial; that he was not blinded by self-love, or filled with self-admiration, but that he possessed the lowliest thoughts of himself and of his attainments; that he panted for sincerity in the sight of God; and that from the humbling views he took of himself, he was urged to seek greater attainments.

READING THE SCRIPTURES.

One important branch of closet duty is, the reading of the Scriptures. Where this is neglected, or where it is attended to only in a formal cursory manner, it either proves the non-existence of the divine life in the soul, or that, if it exists at all, it is in a state of declension. On the other hand, where there is a love to the word, a daily perusal of it with attention, with prayer, and with an earnest desire to grow, by the sincere milk of the word, it evinces not only the existence, but also the prosperity of real vital godliness in the heart. And these are traits which our young friend possessed in an eminent degree. This will appear by a few extracts from his writings, expressive of his high value of the word, his strong attachment to it, his daily pursuit of it, and his desire to reap improvement from it.

In a letter to his parents soon after he left home, he says: "By your permission, I intend buying a few books of a religious tendency. I have that invaluable volume emphatically called *THE BOOK*, which I often peruse. I wish to make it the man of my counsel and my guide; but I wish to purchase "*Hervey's Meditations among the Tombs*, *Young's Night Thoughts*," and a book called "*Sunday Thoughts*," which are strongly recommended; but if you do not approve of this scheme, beg you will

mention it, and I will defer it. It is for the sake of novelty I wish them; and most young people are fond of novelty; though, at the same time, I am convinced I cannot have a better book than the Bible."

In his diary, at the close of a number of serious reflexions, he adds, in a devotional strain, "May I never neglect that book wherein the will of God is revealed; but grant that I may read it with a wise and an understanding heart." In another place: "Oh! may a day never pass over my head, without reading the sacred word which God has put into my hands. May I never slight it, but read it attentively, and with the blessing of God."

In writing the outlines of a sermon preached by Mr. Saltren, of Bridport, he says: "The first words of the sermon were these: 'Many who do not read their Bibles are astonished to hear, that there is so much instruction to be reaped from reading them.' I hope I can say, that there is a great deal of instruction and pleasure to be derived from the perusal of the sacred Scriptures, to which I hope I am not an entire stranger. And, though I cannot reap so much advantage from them as I could wish, and though I do not read them so often as I ought, yet I rejoice that I do not neglect them entirely; and I hope, by the grace of God, they will be a light unto my feet, and a lamp unto my path. May I constantly read

them, and make them the man of my counsel, and my guide even until death."

At the close of a Sabbath evening's reflexions, in a subsequent part of his diary, he expresses himself thus: "How valuable are the promises of God! His revelation is of more value than ten thousand worlds; it comforts those that love Christ under every trouble; and shall I neglect to peruse this sacred volume, which is able to make me wise unto salvation? God forbid; but for this end, may he enable me to perform the following resolutions. To rise at five o'clock during the summer; to read a portion of Scripture; to pray, and make practical remarks whilst reading it; then to read for half an hour, or an hour, some useful book; after that to take some recreation, and return to my usual occupation in life, and spend the remainder of the day in some useful pursuit. These things I intreat God to enable me to perform, for the sake of Jesus Christ."

On another occasion he thus writes: "From Theron and Aspasio * I learn the beauty and the excellency of the Scriptures; and resolve, by searching them, to behold their beauties myself; to admire

* A book worth its weight in gold, which the compiler, from experience, can recommend as well deserving the perusal of those who wish to become established in the fundamental doctrines of the Gospel.

them as the best of writings; to esteem them as my only treasure; to look to them as my guide; to derive from them comfort and instruction; from them to possess the wisdom which is from above; in short, to have them always by me; to carry them with me through life; and in death to look to Jesus, who is revealed in them.

The daily perusal of the word of God, with such feelings and dispositions of mind, could not fail of being attended with the most beneficial consequences. Such nutritious food, seasoned with prayer, and digested by meditation, will enable the soul to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. This mental and spiritual advancement was very visible in our young friend. He was not a babe in knowledge: there are occasional remarks in his writings which display a mind well stored with scriptural sentiment, and a heart well exercised in the practice of godliness.

He was not satisfied with perusing the Scriptures in his own tongue; he was desirous of consulting them in their original language. To this end he cultivated an acquaintance with the Greek, into which he had been initiated when at school; and he embraced every opportunity of reading the Greek Testament; thus drinking the water of life at the fountain head; and plucking celestial fruit from the tree of knowledge with his own hand:—estimable

attainment! which should be sought after by every youth who is desirous of becoming fully acquainted with the word of God.

SECTION II.

PUBLIC DEVOTIONAL CHARACTER.

Whilst the duties of the closet form a very important and essential part of christian character, they do not comprehend the whole. We leave it to the solitary hermit, or the deluded devotee, to retire from life within the recesses of some wood, or the walls of some gloomy monastery, under the pretence of renouncing the world, and of cultivating the higher species of devotional feeling, whilst, as the servants of Christ, we think it incumbent on us to obey his command, "Let your light so shine before men, that they may see your good works, and glorify your Father, who is in Heaven."

Young Clement was not a religious recluse. We have already seen that he possessed the social feelings in no ordinary degree; and vital religion does not destroy the natural feelings, or eradicate the passions: it only refines, sanctifies, restrains, and directs them. Having attended him in his closet, and perceived the ardour of his devotion, the sincerity of his heart, and his love to the word of God, let us now accompany him into the church and the world, and see how his principles operated.

HIS ATTACHMENT TO PUBLIC ORDINANCES.

Where the mind is truly devout, and the heart renewed by divine grace, the change will be manifest by a love to Gospel ordinances, and a desire to embrace every opportunity of hearing the word, and of uniting with Christians, for the purpose of mutual edification. Some situations and professions in life often make a peremptory demand of a portion of that sacred time which should be especially devoted to God. This applies particularly to that profession in which our young friend was engaged. But in him we shall see, that, where there is a pre-disposing mind, every possible opportunity of attending on Gospel ordinances will be seized with avidity.

His attachment to the ordinances was very great, as will appear from the following extracts. "I would for ever bless God that he is favouring me with so many opportunities of hearing his word: may I not only hear, but prove by my conduct that the root of the matter is in me. I cannot find any pleasure in the ways of the world, but I hope I can say with the Psalmist, "A day with God, either in his court or at his throne, is better than a thousand elsewhere. I hope I can say that I love to attend on the ordinances of God's house, and that I find it pleasant and profitable to my soul." At the commencement of a new year, he thus expresses himself:

“ One more year has revolved, and another has begun its course. May every Sabbath throughout this year be made a feast of fat things: may it afford me pleasure to hear others say, “ Come, and let us go up to the house of the Lord.’ May I rather be a door-keeper in the house of my God, than dwell in the tents of sin. Blessed be God, that the Sabbath I am now recording has been a day ever to be remembered by me; what peace and resignation did I experience on this glorious day! May the return of these happy seasons ever find me waiting upon God, and praying for his blessing to attend what I hear.” On another occasion he writes thus: “ Before I entered his sacred presence, I prayed for a blessing; as doubtless did many others; I intreated that he would come forth with his minister; and I hope I can say that I derived some profit from visiting his courts.....May I delight more and more in attending on the sanctuary.”

It was his happiness to sit under a ministry of which he highly approved; and for his worthy pastor he entertained the highest esteem, and felt the strongest affection. In a letter to his mother, soon after his going to Weymouth, he says: “ I like Mr. Cracknell’s preaching extremely well; he is quite an experimental preacher; he urges self-examination in every sermon; and says it is the chief end of preaching and hearing. I hope I shall profit by what I hear from time to time; and may God bless the word to

the conviction and conversion of many young persons." In another letter he adds: "Mr. C. still continues to be in good health, and increases my love to him every time I hear him; I am often able to try and examine my heart under his preaching." At the head of his text book he wrote: "By the providence of God I am placed under the preaching of Mr. Cracknell, who, I hope I can say, has been the instrument, in God's hand, of enlightening my mind."

As a hearer of the word he was seriously attentive: he made a self-application of the word which he heard; and he listened as one who knew that he must give an account. He was very partial to that kind of preaching which led to close self examination. "I hope," says he, "I am not one of those who, when the ministers of Christ preach faithfully, and tell them of their sinfulness, become their adversaries; but I hope I can say, that I love to hear those sermons which penetrate the mind, which prove heart-searching, and by which you can try yourself."

When he returned from the house of God, he frequently submitted to a diligent self-scrutiny. On one occasion he expressed himself thus: "I have had three opportunities of hearing the word; and, blessed be God, I have attended on the means; but how shall I answer to the questions that follow?—

How have I improved? Has the word which I have heard been cordially received? Has it made its due impression? I hope, through the blessing of God, I can say, I have improved by it, and that it will appear by my outward conduct. I hope I shall keep a stricter guard over my thoughts, words, and actions, and make it manifest that I have been with Jesus, and imbibed his spirit. On another occasion, he adopts a similar strain: "Another Sabbath is ended; the duties of the day are almost closed; I am another day nearer to eternity. Impressed with a sense of this important truth, I would ask thee, O my soul, what art thou profited by it? Alas! thy profit is little in proportion to the advantage thou hast enjoyed: let me supplicate God for pardon. I have sinned against a gracious God, and come short of his glory. With humble reverence I bow before him."

He heard as for eternity; as one who knew that everlasting consequences depended on his improvement, or non-improvement, of the word. "May I hear," says he, "as if I was hearing for eternity. I earnestly pray that God would prepare my heart to receive his word, that I may bring forth fruit to his glory and praise. May I improve every sermon that I hear; and God grant that, after hearing so many exhortations, my heart may not be hardened. If spared till another Sabbath, may I improve more than I have by this."

It may be expected that, where there is such a desire to enjoy the word, and to be benefited by it, seasons of refreshing from the presence of the Lord will be occasionally enjoyed; and that on such occasions the heart will be filled with exulting gratitude, and the lips be opened and tuned to praise. So it was with our young friend. After giving a long account of a sermon preached by Mr. Jay of Bath, he closed thus: "This was a happy opportunity: my soul would willingly have staid, and sung herself away to everlasting bliss. With such food I would wish at all times to be fed. I could almost wish that every day might be a Sabbath. Remember, my soul, to reduce to practice what thou readest and hearest."

HIS LOVE TO SOCIAL MEETINGS.

He not only embraced every opportunity of attending the more public ordinances, but he also attended as frequently as possible social meetings for prayer and religious conversation, which was held at an early hour on the Lord's-day morning, and on other occasions. On the evening of the Sabbath on which he had first attended such a meeting, he expresses himself thus: "I attended a prayer-meeting this morning before breakfast. It was the first time I had heard of one being held; and I hope, by the grace of God, I can say that my heart was truly affected by what I heard. There I beheld young men, who were dis-

ciples in the school of Christ, and who were taught by the inspiration of the Holy Spirit. I was, in some measure, overjoyed at the goodness of God, in guiding my feet at that early hour to the house of prayer." After some time, with great diffidence in his own powers, and in compliance with earnest and repeated solicitations, he took a part in these social services. "I will inform you," says he, in a letter to his mother, "that last Friday evening, after having been solicited many times, I engaged in the prayer-meeting here. I trembled very much before I began to give out the hymn; but during the prayer I felt myself very collected and composed. Mr. H. engaged after me; and, upon the whole, I have spent but few such pleasant evenings. In our prayer-meetings on a Sunday morning, we are to meet at half past six instead of seven; we are to read a chapter, or some religious book, and to continue the singing and prayer as usual. I am appointed to commence the service next Sabbath; after a while, perhaps, we may come to expound texts of Scripture; thus we fulfil the command, 'Do good, and communicate.'"

After attending one Lord's-day morning, and experiencing but little animation in the service, he says: "This morning I rose at half past six, and entered the house of prayer; but, alas! my heart does not join in so hearty a manner as I could wish. We want more of the spirit of prayer amongst us;

we want to feel the manifestations of God's face ; we want more divine assistance ; that all who engage should have their hearts warm, and, being themselves ardent when they lead the devotion, should constrain each of us to join. Enlarge our minds, O Lord, and fill us with all thy fulness."

Concerned for the best interests of his fellow-worshippers, and for the glory of God, he was often led to pour forth his heart in secret for a revival of religion amongst them. On one such occasion he says : " Oh, that there may be a revival of religion amongst us ! When we associate with professing Christians, how little solid conversation of a spiritual nature do we find ! How little striving to nurture, strengthen, and confirm each other ! Oh ! that God would pour out his spirit on us all ; and that there may be a great shaking amongst the dry bones." Such were the feelings, such the earnest prayer of our young friend. What an invaluable acquisition must such a character be to any religious society ! By the example which he displayed, by the gifts which he exercised, and by the prayers which he offered, he was, no doubt, the means of directing the young, of stimulating the aged, of strengthening the hands and encouraging the heart of his pastor, and thus of benefiting the society at large.

HIS ENTERING INTO COMMUNION WITH THE CHURCH.

We come now to consider a very important period in his career as a Christian, that of his joining in communion with the Church of Christ : a step which he did not take without due deliberation and earnest prayer ; and when taken, he never wished to retrace it. He found that the ordinance of the Lord's Supper was peculiarly adapted to promote the life of God in the soul ; and so it will ever be found by those who approach with proper views and feelings.

For a long time previous to his joining the church, he had been convinced that it was his duty, and he anticipated with pleasure the time when he should be admitted to the table of the Lord. But, as is often the case, various difficulties and objections presented themselves, and for some time kept him back. The state of his mind will be seen by the following extract from a letter addressed to a very intimate friend, who was about to join the church.

“ My dear friend, how should I rejoice could I join you in sitting down at the table of the Lord ; but that period must be waited for some time yet by me ; I hope we shall ever be encouraging each other in the good ways of the Lord, and discover ourselves to be wholly devoted to the Lord by our walk and

conversation : I have had some thoughts of becoming a member, but my situation in life, according to my ideas, forbids me. I have often reasoned with myself on the subject ; and the first objection I make is, my being too young ; but this, on mature consideration, is no objection at all ; my principal one is, I know not what the world will say, and especially some under the same roof ; but I feel an answer already to this, that it is a plain proof that I am more influenced by the fear of men, than by the fear and love of God, seeing I will not devote myself to God in this public and solemn manner, lest I should endure a little scoffing and ridicule : indeed, on thus examining myself, I find I have no satisfactory answer or excuse to make, for these small difficulties would soon be overcome by Divine assistance. Nothing but time can prove what the event will be. I cannot help thinking but that there may be a possibility of it ; and oh ! what pleasure should I feel if all of us, yourself, M*** and G***, together with myself, could deliver in our experience at the same time before the church, and dedicate ourselves to God in this solemn manner. No doubt this would draw tears of joy from your eyes should it ever be accomplished, as the bare possibility of it has already from mine. Let me add, should this ever take place, it would be necessary for each of us to examine ourselves strictly and impartially, to see that we do not give up ourselves to God because others do, but because we have examined ourselves, and find it to be our duty."

It might be expected that one who had such proper views as these, and was under the influence of such considerations, would not long remain satisfied whilst living in the neglect of a positive important duty. Some time after this, he came to the resolution of taking the requisite steps for entering into communion with the church.

One Sabbath morning he writes thus in his diary : " In the afternoon I intend, God willing, having some conversation with a friend on church communion, and to make it a matter of prayer to God : " and in the evening he adds : " The afternoon was employed till three o'clock, as proposed ; and the remaining part till six in reading and prayer to God, to ascertain if it was my duty to devote myself to him in this manner. May I not enter into this solemn engagement rashly, but with much prayer and meditation."

The letter which he wrote to his pastor on the subject, on account of its excellence, and the general view it gives of his character and religious experience, deserves, though long, to be inserted as a whole, and may be useful as a kind of model to other young persons in similar circumstances.

" DEAR SIR,

" Since conversing with you on the subject of church communion, some hours have been

devoted by me to the contemplation of this important subject, which have chiefly been employed in an examination of my state and circumstances. Many are the conflicts within my breast, but the most powerful is, a fear lest I should deceive myself, my fellow mortals, and attempt to deceive God. But so far from this being my motive, I abhor and detest the thought; and sincerely pray, that I may now be enabled to state my experience to you as in the sight of God, with the testimony of his spirit and my own conscience. Before I come to declare the manner in which I have been brought to the present state, it may not be amiss to lay before you the examination which I entered into with myself this morning. The questions proposed were: 1st, Have I ever experienced a conviction of sin? 2dly, Have I ever fled to Jesus for the remission of my transgression? 3dly, Have I faith to believe in him as willing and able to forgive me? and, 4thly, Do I possess love to God, and in what manner do I discover it?

“To these questions my answer was as follows: A strong conviction of sin, so as to be brought to despair, I never experienced; but my convictions consisted in this, that often, after the commission of any sin, I was led to see my guilt, and to go and fall down before God, and supplicate pardon; after which I formed resolutions never to commit the same again; but alas! these were formed in my own strength, as I found by woful experience;

for no sooner did Satan present his allurements, than I fell in with them; which, after I had done, I endeavoured to stifle conscience. But at other times the consideration of so many mercies and privileges enjoyed by me, would rush in with such irresistible force, that I could not at times tell what to do: to supplicate for pardon I thought I could not attempt, because I had so often done it, and fallen into the same sin. At other times, in order to humble myself, I resolved to mortify my body; but all this self-righteousness would not avail. Seeing that all my resolutions were vain, I determined at last to pray to God for assistance in overcoming my corrupt desires and youthful lusts: I was led to apply to Jesus as a mediator, and to crave full remission of all mine iniquities. I knew of no other name under Heaven whereby I could be saved, and I was constrained to go and make known to him my supplications.

“ With such a view of my state, and by thus applying to Christ, had I not believed him to be an omnipotent Saviour, and one who is ready and willing to accept of any who come unto him, I could not have found any peace to my mind. But from such a sight as this, no heart could refrain from emotions of love and gratitude.

“ Thus, dear Sir, I have answered the several questions proposed to myself by way of examination. I now come to give you a more general view of the

Lord's dealings with me, in the several stages of life through which I have passed, and to assign some reasons for being proposed as a candidate to a church of Christ.

“As it respects the period from which I may date my conversion, it is impossible for me to determine it; for, having been blessed with religious parents, and their salutary instructions being constantly instilled into my mind, reproving me when I acted wrong, and manifesting their approbation when I was obedient and respectful, I could not, from my earliest infancy, act contrary to their commands without feeling some severe reproaches of conscience. I did not feel that pleasure in religion then as I hope I have since; but I could not refrain from attending public worship.

“Thus did I proceed till my education was nearly finished; toward the close of which, I delighted in frequent retirement, walking alone, and bringing myself sometimes into a train of meditation. When I could do this, I found it would bear reflexion better than if I had been associating with my companions. All this while prayer was not neglected; nor could I find rest to my mind if I forgot, or did not offer up my morning and evening sacrifices. Such were my views and experience through the younger part of life; besides this, I had many struggles with evil thoughts and base passions; too often I indulged

them, instead of expelling them from my soul. Innumerable were the resolutions I formed at different times; but I found them of no avail; I was like the sow wallowing in the mire, or the dog returning to his vomit again. In an imperceptible manner I was led to pray for the pardon of my sin, and earnestly to intreat God that, if I had hitherto been deceiving myself, he would mercifully be pleased to become my guardian and guide, and lead me in the right way, as I was incapable of directing myself. I was farther led to intreat, that he would grant me divine assistance to conquer the evils which were so predominant in me; this he has been pleased to grant; and I bless God that I can say I find no solid pleasure in any thing which the world can offer; that there is no real satisfaction in them, and that vanity is strongly marked on all its gifts. When I can retire from the busy scene of life, strongly impressed with a sense of the omniscience and omnipresence of Jehovah; when I can with liberty of soul address him in a familiar manner, calling him my Father and the Guide of my youth; when I can look backward, and bless him for having led me thus far; when I can look forward to death, and see Jesus standing by me to support me; when I behold myself breathing out my last, and exclaiming, ‘O Death, where is thy sting? O Grave, where is thy victory?’ when I can anticipate those joys which eye hath not seen, and which ear hath not heard; when I can represent to myself, with the eye of faith, myriads of angels, arch-

angels, and glorified spirits, bowing before the Almighty, and casting their diadems at his feet—these anticipations tend to make me exclaim, One hour spent in communion with God is better than a thousand elsewhere. These things fill my heart with love, and I could, and do call upon my soul, and all that is within me, to bless his holy name.

“ Much more relating to my experience might be adduced ; such as the temptations of Satan ; sometimes resisting them, and with Joseph saying, ‘ How can I do this great wickedness, and sin against God ? ’ at other times falling under them, and with Peter being sifted like wheat, returning to God with tears, and with a heart conscious of having sinned against him.

“ Again, much might be said of my feelings and state of mind at different periods ; sometimes full of fears, at others having clear prospects ; *now* dull and stupid, and quite insensible to all the mercies bestowed upon me ; *then* lively, and animated with gratitude to the Bestower of all good ; sometimes lamenting over my imperfections, and wishing to be made more holy in all manner of conversation ; watching and praying with more fervour, lest I should enter into temptation ; relying more upon God, and looking to him for direction and wisdom ; at other times thinking myself capable of doing all things in my own strength, but I soon find myself

deceived, and brought into the valley of humiliation."

Then follows a brief confession of faith, mentioning only the most important and fundamental doctrines; in which, speaking of the Bible as an inspired volume, he says, "I know of no other writings which are so admirably calculated to heighten the pleasures of life, or to administer support in adversity."

He then concludes by saying: "It may be required of me, perhaps, to assign a few reasons why I wish to enter into church fellowship, and why into this church. The first reason I assign is, Because Christ has appointed such an institution, and it is the duty of every one professing to be a Christian to comply with his commands. Secondly, I would wish to enter into church communion, because it may be, by the blessing of God, a restraint upon me, and induce me to watch more narrowly over my actions, and that I may thereby live more devoted to his service.— Thirdly, I wish to join this church, that I may be interested in the prayers of its members, and that we may be fellow-helpers of each other, until we arrive at the church triumphant in glory.

"Thus I have given you a view of my inmost heart. I trust I feel the importance of what I have been declaring: it has been accompanied with sincere and ardent prayer to God, that he would direct

me in writing these lines; and, may I intreat you to join with me, that, after having thus publicly declared myself to be the Lord's in an everlasting covenant, I may never be suffered to draw back into perdition, but that I may persevere resisting even unto blood, if called to it, rather than turn aside to the right hand or to the left. May I be enabled to copy the example of Jesus, to take up my cross and follow him. He has promised never to leave or forsake me; and he is not a man that he should break his promises. May God Almighty preserve me from being a Judas; and, at any time when I may be inclined to take a wrong step, may you, who are over me in the Lord, and my fellow-members, admonish me with Christian charity and kindness; thus prays

“ Your most humble servant,

“ J. CLEMENT.”

This full and simple statement of his religious experience, which must have been highly satisfactory to any church, was laid before the church of Christ at Weymouth; and on the evening on which it was read, he wrote in his diary thus: “ This evening my experience of the Lord's dealings with me has been laid before his people: whether their hearts rejoice, or are raising objections, I know not. I wish to act as in the sight of God. I would examine my motives and the spring of action: if I know my own heart, it is not from any base motive; I wish not to gain the applause of man, but to promote the glory

of God, and the advantage of my own soul. May this solemn dedication of myself to God excite to greater watchfulness. I rejoice that I am thus enabled in my youth to choose God as my portion and my guide. I cannot commit myself to better hands. May I be more sanctified and devoted to thy service!"

On seeing the Lord's Supper administered for the first time, he says: "In the afternoon I attended on the administration of the Sacrament, in which, I bless God, I felt highly interested and grateful, especially in the prospect of its being soon my happy lot to communicate with the people of God in this institution."

In prospect of being admitted, he writes thus: "To-morrow is the day when my experience of what God has done for me will be read before the church. Oh, that the prayers which have been offered up this morning may be heard; may I never bring a scandal on religion; may God enable me to act circumspectly as becometh a Christian. God is calling upon thee, my soul, to give thyself up to him; let me ask thee, what are thy motives? Thou surely wouldst not approach the table of the Lord rashly; thou wouldst not sit down and partake of the bread and wine, emblem of the Saviour's body and blood, with indifference. Be humble in sackcloth and ashes on account of thy depraved and wicked nature; and, when thou givest up thyself, remember it is nothing

but a wretched and sinful heart thou canst present ; and pray to God so to mould it, that it may be influenced to act for his glory."

On being actually admitted, he writes thus : " God has been better to me than all my fears ; he has exceeded all my expectations ; for this evening the things which he has done for me have been laid before his people ; and they, without one word of objection, have received me into their fellowship. I am now seventeen years of age ; and what a pleasing reflexion, that I can, at this early period, give up myself to God ; but let him have all the glory for his great name's sake. God grant that I may act as becometh the Christian ; that I may feel more of the power of divine truth on my heart ; be more humble, teachable, and spiritual ; see more of the preciousness of Christ. And, oh ! thou God of Mercy, as thou hast brought me hitherto, be pleased still to support me with thy promises ; enable me to give up all for Christ ; to part with the world, with sin, and the indulgence of flesh and blood ; and let me be wholly thine. When I approach the sacred table, may I behold the Saviour as dying for my sins, and may my soul be drawn out in love to him. Oh ! thou blessed Jesus, if I have been the means of crucifying thee once, forbid that I should do it again by my unholy walk and conversation. To thee I commit myself ; take my heart as it is, and mould it as thou seest fit."

On the evening of the Sabbath on which he had made his first approach to the table, the following reflexions are recorded in his diary: "This afternoon I have been admitted, for the first time, to sit down with the disciples of Jesus at his table, where, I hope, I was leaning on his bosom; but though faith was sometimes representing him to me in his sufferings and death, though I could behold him in that agony which drew from his lips those words, 'My God, my God, why hast thou forsaken me?' Yet I could have wished to enter more into his feelings, to perceive by faith more of his preciousness, his value, and his love; but, perhaps, God has reserved these extatic joys for another season. My prayer before taking the bread was, 'that God would mercifully be pleased to bestow himself as the living bread on my soul, that I may be enabled to go from strength to strength.' Before the wine—'That, as this represented the blood of Christ, so the spirit might be infused into my heart, and be seen through the whole tenor of my life and conversation.' I can say that my soul was led to feed on Christ, and to praise him for what he had wrought. When I consider that my dear parent had been the instrument, in the hand of God, of convincing me of sin, my heart overflowed with joy. May I live in a manner worthy of my profession, and be a burning and a shining light, an epistle known and read of all men."

He attended on the next church meeting, at which

some accusations were alledged against an old member, on which he says: "Oh! how much need have I of watchfulness, lest I enter into temptation. Be my guard, Almighty Father, I beseech thee, for thy name's sake. By the evil reports raised against thy chosen, may I learn to exercise more dependence on thee, and less on myself; and may I reap instruction from every occurrence in life."

After partaking of the ordinance a second time, he observes: "I was engaged again in approaching the table of my dying Lord; but a question arises, Can I call Jesus *my* Lord? What evidence have I that I am admitted into his favour? I find myself guilty; I flee to him, for I have no where else to flee; here I find peace to my soul. I bless him that he is so ready to receive me, and I wish to be more holy, and to avoid piercing him afresh by my sins. These are my proofs of interest in his favour; and thus I have some ground of hope, that I do not partake of this ordinance to my own condemnation; by my conduct may I testify that it is an edifying institution, that it inspires me with fresh vigour in the ways of God."

In view of the approaching solemnity, he thus writes: "Next Sabbath is the day when I shall sit down at the table of the Lord: shall I eat unworthily, and be bringing down curses upon my head? Oh! my soul, examine thyself; consider the vows of God

are upon thee; that it behoves thee to *do* the will of God and not only *profess* it; intreat God to prepare thy heart for the solemn ordinance, to permit thee to eat the body of Christ, and to drink his blood." On a subsequent ordinance day, he was indulged with a good opportunity, and he says in his diary: "The administration of the Sacrament was particularly sweet. Oh! how did my heart rejoice at Jesus' name; and I resolved to make his life more my study, that so I might delight in him more. How mean did I appear in mine own eyes; and how exalted was Christ! This was a little Heaven below, and faith was in lively exercise."

In a letter to an intimate friend, after he had been at the table, he writes thus:

"I have felt somewhat comfortable at the feast of love to which we have been admitted. My hard heart, even mine, has been melted, and filled with wonder and astonishment at the love and condescension of Jesus, who left his Father's bosom to suffer in our stead. And when I reflect on the manner in which I have been made a partaker of divine grace—that the precious seeds were sown at my birth, and have been springing up through the years of infancy, childhood, and youth—that they were nourished and cherished by tender parents, who used their endeavours to cultivate these plants; oh! how would I testify my love to my blessed Redeemer; I

would not suffer one relapse to take place into heaviness and indifference; I would live in continued intercourse with Jehovah, the Father of my Spirits; I would soar to Heaven, and, standing on its threshold, mingle my song with the thousands around the throne. But ah! soon my spirits flag and droop, my faith fails, and I am without a prop; I am convinced that I have not passed Jordan, but am travelling through a thorny wilderness, where the briars frequently entangle, and stop my progress. But though this is *my* situation, *you*, perhaps, are swallowed up in love to Christ, and at all times enjoying communion with God. I would pronounce you a happy soul were this your case; but I know well it is not the happy lot of any Christian to be enjoying the presence of his God at all times, but let us lift up our feeble voices in the highest strains of mortals, and bless God that he has brought us on thus far toward heaven, our native place. May we be persevering, fighting the good fight of faith, and looking forward to a crown of glory which fadeth not away."

Not only did he thus publicly devote himself to God, but he was anxious to exhort, direct, and encourage others to give themselves up to the Lord in a perpetual covenant. Writing to a young friend who was hesitating on the subject, he says:

"You tell me you have long been halting between two opinions, whether you should join the church of

Christ or not; and that you have been deterred from saying any thing about it, for fear you should be an unworthy member thereof; but banish such doubts as these; though you may think yourself unworthy, God does not; he orders his servants to go out into the highways and hedges, and to compel sinners to come in. We ought to feel our own unworthiness, but do you think yourself unfit? If you wait till you think yourself ready, the time will never arrive. You will be continually building up and "pulling down. But do you suppose it presumption? Let me ask, can you devote yourself to God too soon? You will answer, no. Then, my dear friend, go, fall down before the adorable Being, and with your heart, life, and tongue, give yourself up to him. In this consists all your preparation for partaking of the Lord's Supper.

"But, say you, I am afraid I shall eat and drink unworthily, and thereby eat and drink damnation to myself. This has distressed many, and prevented them from partaking of this feast of love provided for them; but they read only a part of sacred writ, and on this they dwell, without taking into consideration the other part. If you only read 1 Cor. ii. 27, you may possibly never be admitted into communion with the church. But the Apostle, well aware of the temptation which Satan might suggest, adds in the following verse: "But let a man examine himself, and so let him eat of that bread, and drink of that cup.

“ Examine yourself then by the word of God, as to your views and aims in entering into this covenant ; try well the state of your heart before God ; sit down, and count the cost before you enter upon the solemn duty incumbent on you ; and beg assistance from God to assist you in the faithful discharge of those numerous duties devolving on you. As an acceptable communicant, you should be daily repenting of sin, confessing and forsaking it, seeking an interest in Christ, aiming to imitate him in doing good, exercising faith in God, and love towards him, and cultivating genuine humility. You have examined yourself by Doddridge ; I would also recommend you to examine yourself by the unerring standard of truth, the Bible ; this is the surest ground on which you can tread.

“ You desire me to give you my opinion respecting your becoming a communicant. You see already what I have stated ; and, if I may judge, I think no presumption can be laid to your charge, but instead of this, it discovers that you are in earnest to serve God, and live to him, which I hope he will enable you to do, after having thus solemnly dedicated yourself to him. And give me leave to warn you of being very circumspect and watchful over your thoughts, words, and actions, as the least thing you do amiss will be taken notice of, and it will be said, ‘ This is one of your church communicants.’ May you be enabled to watch and pray. By thus dedicating your-

self to God, you may be a means of inducing other young persons to come forward, and with you to give themselves up to God. I conclude the subject by informing you, that, before you are proposed as a member, it will be necessary for you to have some conversation with Mr. Cracknell, and, perhaps, one of the deacons, who will examine you as to your experience. This I know is the manner in which they proceed at Poole."

In a subsequent letter to the same friend, he says: "I am truly thankful to God for the favours which he has bestowed, that he has enabled me, by writing, to encourage you to give up yourself to him; but still you are afraid that you shall not be able to disclose your mind to Mr. Cracknell. If you find any difficulty in this, believe me to be at your service; and as I am better acquainted with him than you are, at his return I will mention it to him that you are desirous of becoming a member of his church, at the same time begging him to give you a call, that you may be able to disclose your mind to him more fully. In the mean time, may you endeavour to prepare for the solemn period; and may God, who is all-sufficient, assist you in this most important act. You will, perhaps, feel great perturbation before this period approaches, but stay yourself upon God, and the happiness you will experience, after having given yourself up to God to be his in an everlasting covenant never to be forgotten, will far outweigh any

thing which you may feel before. I anticipate that Sabbath when I shall behold you partaking of the body and blood of Christ represented by the bread and wine; the joys which you will then feel will be somewhat similar to those which are felt in the upper and better state. How will you be melted when you enter your closet after the conclusion of the service, to think that God has accepted you through his beloved Son."

Such was his character as a communicant—would that our churches abounded with such members, actuated by similar motives in coming forward to the table of the Lord, animated by similar desires in their approach, and satisfied with nothing short of the actual reception of those benefits connected with a worthy receiving of the body and blood of the Lord. Then, instead of having to mourn over the deadness, carnality, and earthly-mindedness of many who call themselves members, we should have to rejoice over those who are alive to spiritual things, and truly devoted to God.

HIS REGARD TO THE SABBATH.

"Remember that thou keep holy the Sabbath-day" is the solemn injunction of the Great Legislator; and what he has enjoined as a duty is, in the estimation of the truly devout, a great privilege: he calls the

Sabbath a delight, the holy of the Lord, and honourable. Every hour of it he considers as sacred to God and the soul; and he aims to improve the sacred season for spiritual purposes. The estimation in which our young friend held the Sabbath-day was great, and his wish to improve it was ardent.

In a letter to his mother, he gives a particular account of the manner in which he spent his Sabbaths: "By your leave," says he, "I will give you an account of the manner in which I spend my Sabbaths, that thus you may be enabled to make a comparison between my Sabbaths here and while with you. I attend on a prayer-meeting in the morning; I return, and generally enter into my closet, and profess to pray to God; after this, I read a portion of Scripture, and go down to breakfast. When this is over, I take some good book, and, if nothing prevents, I read till service time; after service is over, I return; business occupies me till dinner: so that I have no opportunity of retiring. I again attend the house of prayer; and on my return, if any thing is to be done for the sick, I do it, and the interval, if any, between the afternoon and evening services is employed in reading, or writing the text. I enter the presence of God a third time, and after the service I take a walk with my friend B****, to converse on religious topics, which conversation, I hope, is not entirely destitute of instruction. About nine I go in, and after supper I retire to rest, when I perform the same du-

ties as in the morning. This, with a few deviations, is the true manner in which I spend the Lord's-day." In his diary he writes thus: "What different views I have on the Sabbath from those which I have on another day! Religion seems important, my soul is solemn, my thoughts are heavenward, Satan has no dominion, and I can truly say, that these are my best days."

How solicitous he was to improve the Sabbath may be seen by the following extracts from his diary: "Now, my soul, another precious Sabbath is ended; the golden moments have run their round, and I am nearer death, eternity, heaven, or hell. Are not these serious thoughts? Yes, they are; examine into thy own state; try thyself, and see whether thou hast improved, whether thou art advanced in thy journey heavenward; ask if mercies have been abused, the Gospel despised, and Christ neglected? or, ask thyself, if thou art the Lord's in an everlasting covenant, and if thou hast renewed thy strength by waiting on the Lord. For all the sermons I hear an account must be given: all my motives in going to hear are likewise recorded; what profit I have derived from hearing the word; how far I have reduced it to practice. This is an important point to be noticed; and let me immediately ask, how shall I reduce to practice what I have heard this day?"

At the close of a Sabbath, on which he had enjoyed

much of the divine presence, and his soul had been alive in the service of God, he writes in the following animated strain: "Now I am about to close the day. When I began I was sorrowful, now I am rejoicing; I then was mourning over sin, now I am triumphing in a Saviour; I was full of doubts, but they are removed; my sins are pardoned; God is reconciled; communion with him has been enjoyed; fresh vigour is given me; and I shall now be able, in his strength, to encounter the difficulties of the ensuing week. Oh! what a blessed day has this been: a day to be remembered; it has been a jubilee indeed to me. I have been roused from a state of drowsiness and inactivity to a life of vigorous exertion. Oh! then let me value Sabbaths! let me live nearer to God. I shall now close the day, by perusing the word of God, by prayer and meditation. And now I hope, I have advanced one step towards that eternal Sabbath above, where

‘ Sin, my worst enemy before,
Shall vex my eyes and ears no more.’

May God enable me to make daily advances to that celestial city, and to those mansions where all is happiness and peace. I implore it for the Redeemer's sake."

SECTION III.

HIS PIETY DISPLAYED IN HIS CONDUCT AS A
MEMBER OF CIVIL SOCIETY.

Having thus glanced at the character and conduct of our young friend in the closet, and in the sanctuary, we will now follow him into the world, and see how religion accompanied him into all the common walks of life, and sanctified all his actions and enjoyments.

HIS IMPROVEMENT OF PROVIDENTIAL OCCUR-
RENCES.

He was a very careful observer of Providence; and almost every occurrence of any importance furnished him with matter for serious reflexions and ardent supplications. Having received information of the death of an intimate and esteemed friend, he says, in a letter to his parents: "I have lately been informed of the death of Mr. D****, but I am in hopes it will prove otherwise. If Death's shafts have been flying about him, and have wounded him in a mortal manner, if this news be true, I have lost a friend, and one much esteemed by me; but shall I murmur at the dispensations of Providence? God

forbid! But if it really be so, may I improve the awful moment; may I be taught by it to number my days so as to apply my heart unto wisdom: our loss will be his gain. When any of our fellow-creatures are conveyed to the house appointed for all the living, may serious thoughts occupy our minds; may it be a silent monitor to remind us of our own mortality, and cause us to put our house in order, that whenever it may be the Lord's will to call us hence, we may be ready, having our lamps trimmed and burning, that we may enter into the marriage-supper of the Lamb."

Hearing of the death of a young person at Wareham, he says, in another letter: "I am very sorry to hear that O*** B*** is departed this life; what a plain proof is this that life is short! He was to all appearance just in the bloom of life; and why has God dealt so mercifully with me? why has he not cut me off from the land of the living, and summoned me to appear before his dread tribunal? It is because of his tender mercy, and his unbounded love. I hope he has designed me for future usefulness——"

On having received journeying mercies, he writes thus: "Through the tender mercies of an all-gracious God, we arrived at Weymouth in perfect health and safety, about six o'clock in the evening. When I take a review even of this short journey, and consider how many accidents might have befallen us, it

should fill me with praise and thanksgiving. May I daily devote myself unto him from whom I receive so many mercies."

Being informed of the death of a young man, he expresses himself thus, in a letter to his mother: "God is speaking to me, not only in his word, but also by his providence, and is saying, 'Set thine house in order, for thou shalt die and not live;' for yesterday I was informed of the death of a young man, who had just entered on his twenty-first year. May I number my days, and apply my heart unto wisdom. It may, for aught I know, be my turn next to leave this world, and enter on eternity: God grant that I may not be taken hence before I am ready: and, oh! may I not defer it time after time, but may God assist me to prepare my heart daily, and make death familiar to myself. I would devote myself to the service of God. I would follow Christ whithersoever he leads; and may I so live, that, when the hour of death comes, I may have nothing to do but to die."

Having found a person a corpse whom he went to see, he says in his diary: "At eight I visited one, with a design to converse with him upon the state of his soul; but, alas! I found him a corpse; his spirit had departed from him, and had fled to the tribunal of God, where it may soon be my lot to stand. From hence I returned home, and conversed with a friend

on the important subject. Conversation employed me till some time after nine, when I visited a friend on a sick bed. What opportunities of instruction are these, and what lessons should they teach me! But, alas, how dull am I; how foolishly do I act! These things are not sufficiently impressed on my heart. Oh! that they were more so, and that I had the image of death always before me."

On the death of another young friend, he expresses himself thus: "Since I wrote last, a young person has been snatched away in the full bloom of life. Awful warning! how solemn the thought, that the places which now know us shall soon know us no more. He is gone! Let it make a deep impression; let me not forget that I must soon follow: may I be more watchful and attentive to the interests of my immortal soul."

On the fall of some professor of religion, he says: "We have lately heard of a professor falling away, and returning to the world. This has excited pity in my breast towards him; and I have prayed to God to restore him. It has also made me fear lest I should fall next, and bring disgrace upon religion: may I daily feel my own weakness, and apply to Christ for strength."

On the loss of the Earl of Abergavenny East India-man off Portland, he inserted a particular account of

the melancholy catastrophe in his diary. Full of sympathy, he ran to the relief of the unfortunate. "From eight till near three," says he, "was employed in endeavouring to recover a serjeant who lost himself in trying to save his wife. He was taken up, and brought in with some faint symptoms of breath; the means were employed for six hours successively without avail. The whole of the afternoon I have been employed in attending to the wants of others; and from half past eight till ten in writing a letter for a lad named William Thurlow, who had promised Edmund Boggess, when in the long-boat, if he were saved, to write to his friends. It was a mutual agreement. This I did for him, not being able to write himself. Thus I hope I have been usefully employed to-day for my fellow-creatures. But, when I consider the loss of parents in their children, children in their parents, and brothers in brothers, it makes my heart bleed and my blood run cold. Oh! that the recollection of this awful providence may awaken in me great gratitude, greater diligence and activity; that while I live I may live to God, that so I may be prepared to meet him how soon soever he may call."

When a neighbouring foe threatened to invade our shores, and the whole country was thrown into a state of consternation, he wrote a letter to his parents on the subject, which displays at once his patriotism and his piety; and as it gives a lively description of

the means resorted to in order to ward off the blow, and shews how he improved every event by serious reflexion, it deserves to be inserted as a whole.

Weymouth, Oct. 14th, 1803.

“DEAR PARENTS,

“No doubt you are making great preparations to attack an invading foe. Accounts have been received here from Lord Dorchester by the captains of the volunteer corps, who writes to know how many of their men are willing to enter on permanent duty and pay. This night they begin to mount a guard to patrol the coast around: the reason of this is, that government, having received accounts that the French are making the most active preparations, and have even embarked some of their men, they judge it necessary to set a watch round the coast; and as Poole and Weymouth are sea-port towns, they think it highly necessary to keep a good look out; this is the report circulating here at present.

“Mr. Bryer is entirely disengaged from any corps, but he has offered his services as a surgeon to assist the wounded. I am likewise to attend with him; the scheme for the escape of the other part of the family is laid out, but we are to remain here. All our instruments are in good order. Mr. B. has been shewing me the manner of applying the different

kinds of tourniquets. I have been spreading the adhesive plaister on leather, which is for slight wounds only. Nearly all our crooked needles are threaded with ligatures; indeed we may say we are quite ready. The orders which we have received from our commander are, in case of alarm, we are not to move out of the house, but to remain in it, to receive any commands or countermands which he shall think proper to give, to which we have all assented; this is at present the state of affairs here.

But this is writing without thinking. The horrors of war have not been experienced by us as yet; we have heard but not seen. Happy are those who can rely on God; such will not fear death, but with the greatest bravery and unanimity stand forth in defence of their country; and I hope there are many Gardeners amongst us, who are not dismayed at the threats of an audacious enemy, but, with God on their side, will go forth, and humble their proud spirits. This is a time when the nation needs our prayers; let us be ardent and sincere in our petitions; let us not trust to an arm of flesh, but employ the means of defence, and leave the success to the Lord of Hosts. May we be enabled to acquit ourselves as patriots of our country, and as good soldiers of Jesus Christ. What has a Christian to fear! though he knows he has sinned against God, yet, having mourned over his sin, and cast himself upon Christ, with this support he can look forward to an eternal world with

pleasure; and should God, in his all-wise providence, over-rule these events, so as to render ineffectual the boasts of the enemy, let us not sink into a state of supineness and unthankfulness, but may praise employ our tongues through the remainder of our days. Accept these few hints from

“ Your most dutiful son,

“ JOHN CLEMENT.”

“ P. S. Since I began writing this, I have heard that all the volunteers round this neighbourhood are to assemble in this town, and to be quartered in the barracks. I assure you we very seriously expect an attack, and that very soon. May we be prepared to meet our fate, whatever it may be.”

IMPROVEMENT OF SEASONS.

As he was careful to improve circumstances, he was no less concerned to improve seasons. The following reflexions on the revolution of the seasons are contained in a letter addressed to his parents.

“ Now let me fill up the remaining part of this sheet with a few reflexions. This is a part of the year called Autumn. We have been preserved by the tender care of a kind Providence to behold the Spring blooming forth, next the Summer, and now

the mellow Autumn presents itself to our view. What may we learn from these revolutions which Nature is ever performing? The Spring represents youth in all its vigour, when the mind is not wearied with the cares of this life. The Summer presents a striking picture of one advanced to all the hurry and bustle of business. The Autumn represents the man who has gone through the stages of youth and manhood, and is descending the hill of life; and if we proceed further, and take a view of Winter, we shall perceive that this season of the year bears a great resemblance to that period of life when every thing recedes from the view, and to those days in which we have no pleasure. May the seasons, which perform their revolutions with such accuracy, ever yield us a subject for contemplation and reflection."

His *birth-day* was to him a solemn season, on which he took a retrospective view of life, particularly of the past year, and entered into resolutions respecting his future conduct. On this day he always wrote a long letter to his parents. A few extracts from these letters will serve to shew in what manner he endeavoured to improve such seasons.

His first letter on such an occasion, after leaving home, he begins thus: "I am in a strait betwixt two opinions respecting this eventful period of my life; whether I should rejoice on this day or be sad. Upon a review of life during the past year, how

much reason for lamentation, for humility, and for earnest prayer to God. I have reason to lament, on account of so many seasons passed away without improvement ; so many convictions disregarded ; so many resolutions violated ; and so many sins accumulated. How low in the dust must I lie before God ; and, if I had my desert, I should lie as low in hell ; but it is of the Lord's mercies that I am not consumed ; it is in and through Christ that I am the monument of mercy, free and unbounded. I have reason to be earnest in prayer, and I entreat you to unite with me, that I may dedicate myself unto God for the future, body, soul, and spirit, which is my most reasonable service, and that his blessing may rest upon my endeavours to become a useful member of society." Then he takes a retrospective view of life, commencing with the period of infancy, and going through the several successive stages, enumerating his various mercies. At the close, he looks forward to death, and says : " Oh, thou delightful subject to the Christian ! thou art the gate which opens eternal life to every one of God's children ; thou art the means of fixing them in a mansion prepared for them. If this is the delightful prospect, I could almost wish thee to direct the arrow at me, and to strike the blow ; but let me wait my appointed time, for nature seems to shrink already. Yet, when thou shalt receive thy mandate, may each of us die triumphing over thee, and find that thou art but a kind messenger, to convey us to our Father's house."

In a second letter he says: "This day my eighteenth year commences. Oh, for a retirement in some vast wilderness, where I might sum up my accounts, and balance my arrears. I did intend to rise early this morning, to have a solemn opportunity of reviewing my life; of mourning over my negligence, abuse, and ingratitude, for mercies received; of rejoicing on account of what God has done for me, and of dedicating myself afresh unto him; but, alas! sleep, my worst foe, had nearly deprived me of all my enjoyments."

In his diary also he has noticed these periods. "This day," says he, "completes my seventeenth year. This morning I was up early, and was enabled to dedicate myself to God; to pray for the forgiveness of my sins, for strength to resist temptation, and to lead a holy life. I this morning committed myself to God; and I desire this evening earnestly to pray to him for support, assistance, and guidance through the checquered scenes of life. I am entirely dependant on the Lord, and I shall rest on his hands. I am a wonder to myself, and am astonished that I am alive. May the consideration of commencing another year, with the possibility of not witnessing its close, urge me to live in a sober, righteous, and godly manner. Receive me into thine arms, O Lord; and do for me more than I can ask or think."

The next morning he writes thus: "This is the beginning of a year. How solemn the period of my existence! how earnestly ought I to pray for wisdom to direct me! Perhaps, before the sun, which now shines upon me, may have bid adieu to the world, the healthful, blooming countenance may be changed for the wan pale visage: how important the question, am I prepared to die? and am I living as I shall wish I had when I come to die? As to justifying myself, I cannot; and if I were to look to myself for preparation, I should never be ready; but, trusting in Jesus for the remission of my sins, I could now drop into the cold grave, and stand before the bar of God in the righteousness of Christ."

On his next birth-day the following reflexions are found in his diary: "Another year is added to my number: the eighteenth is arrived. I can say, that, on some seasons of the past year I can look back with pleasure; on others, and those the greater number, only with regret. Some make their birth-day a festival; but I would rather make it a day of humiliation. I am afraid, as it were, to venture on another year, because of my treacherous heart, which is so apt to wander."

He improved the *close of a year* in the following animated and devotional manner: "This day brings me to the close, not of a week or a month, but of a year. Solemn period! Oh! that I could improve

it as it deserves. It should be spent in mourning over sin; in praising God for all his mercies; in presenting humble supplications to his throne, for strength to serve him better for the ensuing year, to overcome the temptations of the devil, and to run with patience the Christian race. It should be devoted to prayer for his divine blessing to rest upon me for the coming year; for diligence in business, and fervour in spirit, that so I may serve the Lord. O grant, gracious God, that the ensuing year may find me walking closer with thee, having more faith in thee, overcoming my sins, following the example of Christ, that others seeing me may learn a lesson from me. Into thy hands I fall: I desire to have thee for my teacher and guide, O thou blessed Spirit, thou Almighty One. Be thou my refuge; comfort and encourage me; let thy candle shine round about me; give me zeal, but temper it with judgment. Lord, make me useful; work in me to will and to do of thy good pleasure; let me taste that thou art gracious, and find thy word sweeter than honey; may it be the sincere milk of the word, that so it may nourish me for every trial; these things I implore for the ensuing year, with a preparation for the eternal world, for the Redeemer's sake. Amen."

The season of *youth*, which so many devote to folly and sin, he wished to devote to God, convinced that he deserves the best of our time, and that the prime and vigour of life ought to be consecrated to

his service. Sensible of the dangers to which he was exposed, he solicited divine protection and guidance. Conscious of his own inexperience, he implored divine teaching. He frequently appeared before God in the character of a youth, and urged it as a plea for divine compassion and assistance. Such petitions as the following were frequent with him: "Gracious God, look down upon a poor, young, ignorant, and inexperienced sinner: grant the sacred influences of thy Holy Spirit to be poured out upon him. As a little child I come to thee to be instructed. If I examine myself as to my knowledge, I find that I am very ignorant; that I know nothing as I ought to know. I am too apt to think myself wise; but what a humbling thought is it, that many of the simplest things confound me. I am but a child in stature; but how much lower do I sink as to knowledge, either natural or spiritual. I must compare myself to nothing but a babe: may I be received into the arms of Jesus—Oh! have pity on a poor, young, and helpless creature, enable him to devote himself to thee, and to resist the allurements of a wicked world: he depends entirely upon thee, and would wish to make thee his portion for ever."

He was sometimes tempted to indulge those thoughts which are too familiar with young people, respecting the probability of a long life; but when he found such thoughts rising in his mind, he soon checked them. "I that know not how soon my

breath may be taken from me, am yet indulging myself with the idea of a long succession of years, and am thinking that because I am young, and enjoy the blessing of health, I shall live to a distant period, not considering that my life hangs on a slender thread, and that the next moment may put an end to my existence here, and I may be summoned to appear before the tribunal of God. If it were the will of God, I could wish to have the awful scene of a dying-bed always before me. May I labour to make my calling and my election sure, that when God calls, I may answer, Here I am, take me to thyself."

Thus, from the various occurrences in Providence, from the return of important seasons, and from existing circumstances, he was led to derive motives to gratitude, devotion, and diligent preparation for futurity. He was continually breathing after greater attainments in divine things, forgetting the things which were behind, he reached forth to the things which were before. To urge himself to action, he frequently brought in review the various duties he had to perform. "The soul," he observes, "with its vast concerns, must not be neglected; it must be attended to with the greatest diligence: here then is much work laid out for me: oh! that God would enable me to perform it in a suitable manner." Again, "I ought constantly to rise early, uniformly read a portion of some good book, meditate upon my own

state, read the Scriptures with attention, pray in sincerity with earnestness and importunity, which requires great self-knowledge: my conversation should be improving and useful; I should exercise vigilance over my actions; my thoughts should be continually employed on some good, and a review should take place every evening.

DESIRE OF SPIRITUAL IMPROVEMENT.

He was frequently breathing forth his earnest desire for yet greater improvement. In a letter to his mother he says, "Oh, that I could make greater progress in the divine life; that I could walk more with God; that I could tread in the footsteps of Jesus more than I do; and that I could follow on to know the Lord; these are my earnest desires at a throne of grace. May the Lord hear and answer."—"How do I wish that I was established in the good ways of the Lord; that I was enabled to act more as becomes the Christian; and that I enjoyed more communion with the Father of my Spirits."—"I pray God, that, if I know any thing of religion, I may know more of it; feel a greater interest in these important concerns; become more acquainted with my own heart; maintain a closer walk with God; and be daily preparing for an exchange of worlds. And, seeing I know not how short my time may be here below, may eternity occupy much of my thoughts;

may my sins be subdued; may I be alive to every thing of a holy nature, and dead to every terrestrial enjoyment."

On recovering from a temporary affliction, he recorded with grateful feelings the goodness of God, and used it as an argument to increasing diligence. "Once more I come to record the goodness of God, in preserving me during a season of affliction. Oh! that this affliction may be sanctified; may I learn why it was sent, and derive good from it. How weak am I in sickness! no life, no animation. I cannot excite myself to read, write, or pray. Seeing then that a time of sickness is not the time for exertion, let the season of health be more valued; let prayer occupy more of my time; let me, whilst in health, guard against that which will render a sick-bed uneasy; make me grateful for the restoration of health; enable me to apply my future time to greater improvement; let me grow in holiness, be thy servant, serve thee here, and hereafter dwell near thy throne, for Christ's sake." On a similar occasion afterwards, he says: "Through the tender mercies of an indulgent Creator, I am brought to this moment. He has been pleased to lay his afflicting hand upon me at the beginning of the week, but he is now removing it: may I improve the affliction, let it teach me to seek him who is God over all, and blessed for ever."

He felt a longing desire after holiness, and a meet-

ness for Heaven, which seemed to indicate that he was ripening apace for glory, and was soon to be removed to take possession of it. The following is extracted from his diary: "Had I not this body of sin and death, my soul would flee away; and, mingling with the hosts above, would sing more sweet, more loud, and Christ should be my song; but here I must sojourn and wait my appointed time till my change come. Whilst here, let me struggle hard; let me fight with courage, and hate sin as my worst enemy; may I love Christ on earth, and clasp him to my arms in the article of death, as my passport to Heaven."

On another occasion he says: "Relying on Christ, may I look forward to futurity with pleasure; then I shall have laid aside every weight; then I shall be enabled to say, 'I have fought a good fight, and finished my course;' then I shall rejoice in being delivered from sinning against God, and in being engaged in praising him day and night without any imperfection.

' O glorious hour, O blest abode,
I shall be near, and like my God.'

Ah! I am tired of the world, it is such a hindrance to my flying soul; I am weary of my flesh, it so clogs my spirit. Oh! could I read my title clear to mansions in the skies, I would say this night, Come, Lord Jesus, come quickly; I am now ready to be offered." Again; "Forbid, O God, that sin should

have the dominion over me ; keep me constantly in thy fear, worshipping thee in all thy appointed means. Let prayer be my breath, thy word my food, and thy spirit my life ; may I be continually examining my own heart ; and, if I find the reading of the word of God to be delightful, all his ways to be pleasantness, and his paths to be full of peace, may I endeavour to recommend religion to others by my conduct."

HAPPY SEASONS.

Such were the longing desires of his soul for higher degrees of spiritual attainments ; and it need not excite surprize, if, in the ardent pursuit of these, he was sometimes indulged with seasons of refreshing from the presence of the Lord ; if he was occasionally favoured with brighter views, and more exquisite enjoyments than those which fall to the lot of ordinary saints.

A few such seasons he has recorded in his diary. In one part he writes thus : " What great things has the Lord been doing ; how great and marvellous in our eyes ! there has been a stirring amongst the dry bones : and I hope I am in some measure interested."

On another occasion he says : " I am about to lie down to rest, filled with that happy serenity, comfort,

and peace, which a reflexion on this day affords. Oh! that I could spend each day as I have done this. How pleasing is the recollection of the hour spent in the morning. I can join with that celebrated physician, Dr. Boerhaave, in saying, that an hour in the morning spent in divine meditations prepares a person to go through his ordinary business with greater perseverance and diligence." Again:—"I have been enabled to spend this day with great assiduity, and find much pleasure on reflexion. I can anticipate the joys I shall experience at my evening sacrifice; for my mind seems to be in a worshipping frame. May God be present with me." In a subsequent part he expresses himself in the following animated manner: "The candle of the Lord is now shining upon me. Oh, what a happy and blessed time is it with my soul now! I seem to be making rapid advances heaven-ward; yea even now to be on the threshold of heaven; by enjoying sweet intercourse with God, I have a little heaven below. The Bible is so precious that I could not part with it; it is my delight and my greatest pleasure. Sin and temptation seem to be removed; and all my thoughts are towards God, and delight in him; and into this frame I was brought by hearing the sermon on Sunday evening: oh! how did I feel when Mr. C. was speaking about the fervour and delight with which angels serve God in Heaven. Oh! what a pleasant thing it is to be thus employed."

HUMBLING VIEWS.

But though our young friend was occasionally permitted to ascend the mount of communion with God, on which occasion he was ready to exclaim with Peter, "It is good to be here;" yet he was not allowed to stay there. He descended again, and was taught by painful experience, that he was yet a sojourner in a world of woe, and that he carried about with him a body of sin and death. He was frequently called to mourn over the remains of corrupt nature, the operation and occasional prevalence of which overwhelmed him with shame and remorse, and caused him to lie low in the dust of self-abasement before God.

In a letter to his mother, soon after leaving home, he says: "You tell me that I seem to grow in grace faster than you do; but you would think differently if you knew all the thoughts which were continually crossing my breast. You experience none of the strong temptations which I do: you are an old traveller; I am but a young beginner: you are well acquainted with the devices of Satan; I am quite ignorant."

Possessed of true humility, he was desirous to know the worst of himself. "My heart," says he, "is desperately wicked. I am not fully sensible of

the depravity of my nature. Do thou, O God, if it be thy will, discover to me what I am in thy sight, and then I shall mourn and weep bitterly on account of my manifold sins and transgressions."

Sometimes, when in a dull, lifeless state, he expressed his feelings of dissatisfaction with himself in very strong terms. The following portrait presents a very sombre hue, in which from the ardor of his feelings, we may easily imagine an excess of colouring: "What an unstable, mutable creature am I? For some time past, I have experienced nothing of the power of religion in my soul; and have said in my heart, there is no reality in it; and what profit shall I get by waiting upon God. I have sometimes charged myself with being a hypocrite; unbelief has been very prevalent; indeed, all has been dark, and so it still remains: no life in prayer, nothing to implore of God; no communion with him; no solemnity on entering into his presence; but if I go forward, my sins will increase, and become as a great mountain; all my resolutions are broken; time is passing as usual, and I am indulging myself, and loth to give up all for God and religion. To the black list of actual transgressions must be added sins of thought and of word: how heavy, how accumulated they are! I cannot pardon myself; nor can I hardly ask pardon of God, because I have offended him so often; all I can do is to fly to Jesus; and if I perish, I must perish at his feet."

At the close of a day on taking a review, he says :
 “ My course of life, if measured by this day, is as follows : rising early has not been its distinguishing characteristic ; no examination has taken place ; no meditation ; wicked thoughts have been too much indulged ; sincerity has had but a small share in my devotions ; and but a small portion of time has been allotted to these pursuits. I have advanced but little in the knowledge of my profession ; what I have studied has slipped my memory. I vary much in my frames. Oh ! for more uniformity of conduct.”

He sometimes found himself in a state similar to that which the apostle Paul describes, in reference to himself, Rom. vii. 22—23. “ I delight in the law of God after the inner man,” &c. &c.—“ I appear,” says “ he, a paradox to myself. I profess to be a child of God ; I delight in prayer ; and never feel more happy than when I can have my heart filled with gratitude, and in a manner overloaded with the praises of God ; I love to read the word of God, and wish to do it attentively ; I love to read also other pious books ; I can sometimes feel a pleasure in meditation : my desire is to live a holy life, and to be devoted to God, body, soul, and spirit ; I would never wish to entertain an evil thought, or utter an idle word ; my desire is to be, ‘ diligent in business, fervent in spirit, serving the Lord.’ But at other times, prayer is soon ended ; the reading of God’s word is irksome and tedious ; I think sometimes I can gain no instruction

by going to a place of worship; I seem careless and indifferent about the concerns of my immortal soul, not being well acquainted with its value; all my purposes and resolutions for training myself to knowledge are in vain. Thus I appear a perfect paradox."

In another part he expresses himself, in strains of self-condemnation, thus: "I have lately been reviewing my former writings. I there see that my time was employed in a more diligent manner; but that I had the same desires then as I have now. How lamentable a case is mine! All the Sabbaths I have had, all the sermons I have heard, all the books I have read, and all the resolutions I have formed, only tend to show that I have advanced no farther in the divine life; that I have made no growth in grace. Seldom is death before mine eyes, and it is but seldom that I think of the goodness of God with gratitude; and, alas! my conduct testifies that I am repaying him evil for good. What then can I say of myself? I must pronounce myself, a vile hypocrite; I am a lover of self; and, even whilst I am writing this, presumption is saying, 'These bitter writings against thyself are a good sign!' I will not hearken to thee more; but here I will stand at the feet of Christ, and pray that, as I have a little head religion, he would give more heart religion. I will go no farther without his assistance; and, if he be pleased to bestow it upon me, my grateful heart shall praise him for it; but if, dreadful thought! he leave me to

fill up the measure of my iniquity, I must acknowledge his justice even in hell."

On taking a review of the past, and perceiving that he had wasted much time, he says: "It behoves me to lie low in the dust. I am easily tempted to waste time, not only by omitting to rise early, but also by neglecting to improve it through the day. O time, thou art a dagger to my breast. Two years and a half I have been endeavouring, by vows and supplications to God, to remove this sin, and all of no avail. By this, God and my own soul have been neglected. How few good thoughts enter my mind; how little gratitude to God for all his goodness, though ten thousand thousand precious gifts demand it. Oh! how lamentable; but my heart is steeled; I feel nothing of it. I sin against God with a high hand. Oh, when wilt thou lift up the light of thy countenance upon me, and grant me the joys of thy salvation?"

In another part he writes thus: "Alas! this summer has been a winter to me; for I have experienced nothing of God's presence, and have forgotten those things which relate to my soul's welfare; and, what is more lamentable, my affections are so lukewarm, that I have no ardent desire for the presence of God, and for the joys arising from devotion. I would fain live a holy life; but I have been wishing so long, without the accomplishment of my wishes, that I

now despair of ever tasting the joys arising from early communion with God. How much time do I waste! How much have I to redeem! I ought to blush. Perhaps, if I knew precisely how much time was allotted me, I should value it more; but, though I know not but this may be my last day, yet presumption creeps in and says, ‘Can I die who am so young?’”

Will not every young person who reads this immediately recollect that similar thoughts have often occupied his heart; let him learn not to listen to presumption, but to the voice of Providence: our friend is dead! he died in the bloom of youth!

As an additional proof the humiliating views he entertained of himself, the following expressions are taken from his diary: “As to myself, my soul is neglected, with all her important concerns; eternity is forgotten; sloth is corrupting me, and idleness wasting me fast; inconstancy is my grand characteristic. This is my state; deplorable indeed. I am about, if spared, to make a vow unto the Lord, to give myself up to him, in a full dependance on him for help; that so I may live a new life, being for the future more diligent and watchful, and endeavouring to improve every moment of my time.”

In a letter to an intimate friend, he says: “Ingratitude is the dye into which my heart has been

cast; and never did any thing take its colour so well; all the washing and steeping in the hottest water does not in the least remove it. It still retains its odious colour, and I almost despair of success in any of my attempts to remove it. Contempt and disobedience, with presumption, is a mixture of which I have been taking a dose, not every six hours, but every half hour; and, unfortunately for me, it has taken such an effect as to contaminate my whole life. My dear friend, God knows my heart, but, if I may judge, all my profession is hypocrisy; I am filling up the measure of my iniquity as fast as I can; I am sealing my own condemnation; and soon I shall be cut off, and hear the declaration, ‘I know you not.’ My sins are daily increasing; they are very aggravated; I am sinning because grace abounds; hell, I sensibly feel, is my desert; and unless Christ appear to clothe me with his righteousness, and renew me in heart and life, I must perish for ever. Pray for me then, I beseech you, pray that I may not deceive myself.”

SPIRITUAL CONFLICTS.

He was no stranger to spiritual conflicts with the great adversary, who goeth about as a roaring lion seeking whom he may devour; who employs all his cunning, and all his power, to allure, deceive, and destroy; who knows where the weakest part lies, and

where his attempts will most probably be crowned with success. With this powerful and cunning foe, our young friend was called frequently to combat, the result of which he sometimes recorded in his diary.

At such seasons he fled to God as his only refuge. "May God," says he, "afford strength sufficient for me. Amidst the strongest temptations may he afford me help, and never leave me, nor forsake me. May he be a strong refuge, to which I may resort at all times; may Satan never have the dominion over me; but, when he tempts me, may I resist him, so that he may flee from me: all my strength is to come from the Lord, and in him only do I trust." In another part he says: "How much need have I of watchfulness and prayer, seeing I am exposed to danger every moment. Keep me, O Lord, from sinning against thee, and wounding my own conscience, through the violence of youthful lusts."

On the following day he expresses himself thus: "Last evening, after I had penned down my account, I had a combat with Satan, in which he overcame me. I was a long time struggling; and, at one time, I thought I had prevailed; but alas! he was the conqueror. By this I have offended God; and how great is my sin! It deserves the severest punishment, to offend a Father who has brought me up, and watched over me with the greatest tenderness from my

very infancy. Base ingratitude! I deserve the severest part of hell; but God is still merciful; he is preventing me from sinking into despair. Were he to frown upon me, whither I should go, or what I should do, I know not. I would derive encouragement from the forbearance of God to repent; and I would resolve, in his strength, no more to commit this sin. Pardon all my offences, O Lord, and look on Jesus in my stead."

Taking a retrospect of the past week one Sabbath morning, he says: "Many temptations have assailed me during the past week, and I have had some struggles with them. By the assistance of God, I have overcome some of them; whilst in others, Satan had the advantage over me; but now a returning Sabbath is arrived: welcome, sweet day of rest; This day, I hope, through the blessing of God, to gain strength against my adversary."

On another occasion he says: "This day, when I entered into my room, Satan presented a temptation, evil thoughts were indulged, and serious might have been the consequences; but a stop was put to it, and, I hope, an everlasting stop. May I hate and detest sin more than ever. How dreadful is it, that, with all my profession, sin is so predominant; but, because I profess religion, Satan aims at me, and exerts superior power; but now, in the strength of God, I say unto thee, 'Thou father of lies, thou de-

ceiver, depart, I will no longer have thee to reign over me.’”

Again, in a subsequent page he says:—“ Last evening I escaped temptation. I struggled hard with Satan; but he has followed me all the day, and I feel he is still warring against me, still tempting me with his baits, shewing how pleasant they are.”— And then, in a spirited apostrophe, he adds:—“ But, Satan, thy pleasures leave a sting behind in my conscience. I do not wish to do any thing in secret, which I should be ashamed to declare openly. I have, through the blessing of God, a good character, and I do not wish to stain it; so, in the strength of Jesus, I command thee to depart; let me alone, I desire to have nothing to do with thee.” Then addressing himself to God, he adds:—“ And, gracious Lord, if thou wilt pardon me, give me the inexpressible pleasure of seeing this right eye plucked out. I bless thee if this sin is dying; but I could wish to part with it at once. Help me to lead an exemplary life, to display a holy conduct, and to be devoted to thee, body, soul, and spirit.”

Afterward, in a strain nearly approaching to railery, and which will probably be deemed too familiar and almost excite a smile, he says:—“ Alas! Satan is very busy with me, insinuating his evil suggestions, distressing my mind, strongly tempting me to forsake God, and give up all religion. But stop,

Satan, thy service is hard, it wounds such a tender conscience as mine so severely, that I do not forget the pain for some time after. Besides, I owe so much to God. I must pay him at least some acknowledgment, if I cannot pay the debt; and this takes up so much of my time, that I have none to spare; therefore, tempt me no more, it will be of no avail, when I have leisure, then I'll attend to thee."

Sometimes, he felt himself tempted to indulge exalted ideas of himself; at other times, he was tempted to unbelief and despair; but on all such occasions, he had recourse to the throne of grace, to implore help in time of need. One evening, after giving an account of his conduct and state of mind during the day, he adds:—"I had almost forgotten to record one thing which is lurking in my bosom; and that is, the atrocious crime of unbelief. How often am I tempted to believe, that all which is said in the sacred volume is a mere fable. O Lord, let not this temptation overcome me; but clearly prove, by the teachings of thy spirit, that the salvation of Jesus is of great moment. My mind with a little reasoning, is soon convinced of it; but still the tempter will insinuate himself. Pardon whatever thy pure eyes have seen amiss; take away my heart of stone, and give me a heart of flesh."

Sometimes he had such humbling views of himself, that he was brought almost to the borders of despair.

Yet, even then, in imitation of the Saints of old, out of the depths he cried unto the Lord ; and the Lord heard his cry, and sent seasonable relief. One extract from his diary, will suffice to exhibit him in such a state, to display the variety of feeling operating in his mind, and to manifest the kindness and mercy of God, in hearing and answering prayer. “ For some time past, what a state have I been in ! There seems no life in me towards God, but all estrangement from him ; I have no heart in his service, but all is hypocrisy ; darkness seems to surround me ; and I am apostatizing fast. Whilst in God’s house, I thought, that, by not answering my prayers, he intended to try my confidence and patience ; but since then, I have been reading the tenth chapter of Hebrews ; and how awful the truths there delivered ! I am led to suspect, that I have committed the unpardonable sin against the Holy Ghost : if so, I must sink into despair ; for I shall then never obtain mercy. There is one thing which affords me some comfort ; I am not contented with being at a distance from God, and can find no pleasure in the world, equal to that which I have found in retirement.”

The above was penned on a Sabbath morning. In the afternoon he heard a sermon from Psalm xcvi. 12.—“ Rejoice in the Lord ye righteous,” in which the enjoyment derived from communion with God was illustrated. On returning home he writes thus : “ I could almost say, these joys are mine. I can say,

they once were, but now they are lost. My sins are so aggravated and heinous, that I am afraid God will not listen to me ; but that he intends to give me up to follow my own heart : and then I know I shall sink to ruin. But, notwithstanding this, I will pray to God ; and prayer mixed with faith has never been in vain. If I perish, I'll perish at his feet." This was a noble resolution ; and it was not made in vain. He prayed, and the Lord heard the voice of his supplication : the dark cloud was soon dispersed, and he was enabled to rejoice in the light of the Divine countenance ; he experienced the fulfilment of that promise, ' at eventide it shall be light ;' for on the evening of the same day, which to him had been a cloudy and dark day, he writes thus :—" In the morning I felt dull, but now I feel alive : then I was on the brink of despair, but now I am led to believe that there is mercy with God ; then I felt myself unworthy to address God, but I have been to him, he has heard me and conversed with me, my confidence has been in exercise, and I have said, ' I will not let thee go, except thou bless me.' I have felt my desires going out toward him, and have intreated him to prevent me from going astray again. I hope the ensuing week, will evince that my prayer has not been in vain. Amen."

Such was the language, and such the conduct of this young saint, when under the hidings of God's face ; and in his spiritual conflicts with the great enemy of

souls. And who, that has had any experience in divine things, will not immediately recognise in him the christian warrior, contending not with flesh and blood, but with principalities and powers; and, though young, yet displaying a degree of courage, of resolution, of holy skill and dexterity, in the use of his spiritual weapons, which may put to the blush many a veteran soldier. In the strength of Jesus, he grappled with his powerful adversary the devil; and, though he sometimes fell, he arose again and renewed the combat, until at last he came off more than conqueror.

HIS ATTAINMENTS IN RELIGIOUS KNOWLEDGE.

By such a diligent attention to private, social, and public exercises, and by such a variety of experience, he was making fresh acquisitions to his stock of religious knowledge from day to day; and his heavenly father was ripening him apace, for that state of glory, to which he was soon to be advanced. A few extracts from his letters and his diary, will show, that he had made no small attainments in the knowledge of divine things, both theoretically and experimentally.

The following extract from a letter which he wrote to his mother, shows that he possessed a considerable degree of skill as a casuist.

“ I would turn my attention for a while to subjects which relate to eternity, and converse about the concerns of an immortal soul: and which of all the questions that arise in my mind shall I propose? What more important than the following? Have I been convinced of sin? Have I obtained mercy, as a transgressor of the laws of God? In examining the first question, I remark; there are various ways in which convictions are wrought in the heart; which may be proved by scripture and by observation. God’s word speaks of some as drawn by the cords of love, and of others as brands plucked from the burnings. Some of God’s ministers are sons of thunder: others are sons of consolation. From observation we find, that some are brought to repentance by means of a gospel ministry; others by means of religious conversation; others by a religious education.

“ These convictions are variously received; by some with pride, by others with humility: by some with great terror and alarm, by others with self-condemnation. If we wish to know whether this conviction has ever been experienced by us, we must solemnly put the question to our hearts. As to the second question, Have I obtained the pardon of sin? how shall I solve this apparently hard question? Whither can I have recourse better than to my own breast? Let me observe its workings; and I shall there find perhaps some emotions, which will decide the question beyond all doubt. And, Oh! what views

will then open ; what pleasures will be then experienced ! If I am sure of having obtained the favour of God, I am then safe for time and eternity. And how shall I prove this important point ? Why should God give me holy desires, if he had not something in view for me ? He would not create desires, if he did not intend to fulfil them. If I desire to serve him here, to live to his glory, to enjoy communion with him, surely he will not deny me the fulfilment of these desires."

In a subsequent letter he expresses himself in a style, which might characterize the aged, the long experienced christian, instead of the young stripling just setting out in the ways of God. " Oh ! that my prayers were answered ; and I hope they are answering ; that while we travel through the desert, we may have the presence of God with us ; and especially at the end of our journey, and at the dread tribunal. There may we meet our elder brother, be reckoned among the jewels of God, and have an abundant entrance administered unto us into his everlasting kingdom of glory, may neither of us who have met at a throne of grace below, be missing before the throne of glory. Oh ! let us take earnest heed to the things which make for our peace, whilst it is called to-day. Let us animate and encourage each other to bear trials and afflictions ; for we need to be reminded, that our light and momentary afflictions shall work out for us a far more exceeding, and an eternal weight of glory.

What that weight of glory will be, who can tell? Eye hath not seen, ear heard, nor has it entered into the heart of man to conceive what it is. This we know, that there we shall never sin; never forget God; never neglect his ordinances; our love will never be cold, our affections lukewarm, or our faith wavering; there we shall never feel any pride in our hearts; all will be unity. Oh! from what a burden shall we be released. Then we shall have no wandering thoughts, no vile ideas, no tide of corruption to stem, no sorrowing for sin; all will be full of perfect bliss. There we shall enjoy our friends; and all will be mutual love. There we shall be advancing in knowledge; and there we shall sing more sweet, more loud, and Christ shall be our song. What a delightful place! what a noble situation! and, what adds to its pleasures is, there they shall have no end. I almost wish I was there; so many temptations assail me, I am afraid of falling; I wish I was escaped from them all; oh! let me flee to Christ, the rock of ages, that I may find relief, and a foundation on which to build, never to be shaken by any storm."

In another letter he addresses his mother in a similar strain:—"It was but a few days ago, whilst I was reading a mother's last charge to her children, that a question arose in my mind, whether I should meet my parents in heaven or not? a subject which sometimes raises my soul to raptures; and at others

causes my blood to run cold. I shall endeavour to write a few lines on this subject. But is it not presumption in me, thus to write to those who are better acquainted with the subject than I am? But though it may be so, I know it will be forgiven when I say, that I thus write in order to accustom my mind to such contemplations; that I may try her wings, and thus gradually attain strength sufficient to enable me to soar.

Heaven! what does it imply? The presence of God: and this short sentence comprises all the joys of its inhabitants. How soon the mind loses herself in these contemplations! It inquires, owing to the narrowness of its capacities, how are they clothed, lodged, and fed? We are informed from that sacred volume, the Bible, that they are clothed in the righteousness of Christ; lodged in houses not made with hands; and fed by contemplating the divine nature, by doing the will of God, and conversing with him face to face. The christian, when faith is in lively exercise, can sometimes realize an angel's joy, though not to such a degree. He trusts at some future period, to be clothed with the spotless robe of righteousness, and to shine as one of the happy spirits above. What reason have we to mourn, that our hearts are so closely united to this world, and our affections so groveling; that we so frequently need to be reminded of the love of Christ in dying for us, of the hour of death, which is the gate that leads to the sublimest

joys; where we shall have a nature free from every imperfection, fitted to serve him with the greatest alacrity, and to converse with him without any mixture of sin. The consideration of such joys, makes me long to be a partaker of them. I begin to anticipate the joys of heaven, where I shall serve God with the greatest delight, have my eyes for ever fixed on him, and be rising higher and higher in intellectual attainments. This inspires me with fresh courage. But, should I meet my dear parents there, how would my joy be increased? God grant that we may never be separated, in the world which is to come."

Having heard a sermon from Isaiah xl. 11. "He shall feed his flock like a shepherd," the following excellent reflexions were written in his diary: "What a compassionate Saviour, to gather the lambs in his arm, and carry them in his bosom! am I one of these innocent lambs? Methinks I see him gathering me with his arms when I was young; and how has he carried me in his bosom! Ah! he has kept me near his heart! he has remembered, and does still remember me: Oh! may I love this good shepherd; and though unable to speak, may I look up with an eye that shall declare my love to him. Hast thou led, or carried me hitherto? Oh! take now my heart; seal it, and secure it to thyself. Let not the world open it; nor let it open to the world: make it one with thine. As I enter on this week, let me be defended by thee my shepherd; take care of me, feed

me with living bread and water. Into thy arms I drop, and on thy bosom I repose."

What extent of observation, what depth of experience, what solidity and propriety of expression do these extracts display! he must have read much, thought accurately, and felt deeply; and, though young in years, he was old in knowledge, and was ripening apace for that brighter and better world, the joys of which he anticipated and described in such glowing colours.

CHAPTER VII.

HIS LAST ILLNESS, AND DEATH.

WE are now approaching a very interesting, and a mournfully pleasing period, in which we are called to contemplate him in his last illness and death; and here no cloud arises to obscure the lustre of his character, which through life had shone with such a constellation of excellencies. On the contrary, like the sun, his close is brilliant and glorious; and if any regret be excited, it will be, that the world was so soon deprived of so much goodness and excellence; of a character endowed with so many, and such rare virtues; who, if spared, would have proved a real blessing in every relative situation, an honour to his profession, and a bright ornament to religion. But death was commissioned to summon him away at an early period; yet though he came soon, he did not come unexpectedly, or to one unprepared. The subject of death was one, with which, by frequent meditation, he rendered himself quite familiar. He appeared at times to have something like a presentiment of an early dissolution; and often spoke of the probability of dying whilst young. In a letter to his mother, soon after he first left home, he says:—"Whilst I am speaking of the approach of others to the house appointed for all the living, may I look to myself,

and prepare to meet my God. I intreat you not to make me your God : do not place too much confidence in any creature ; for in an hour when I think not, the son of man may come. God grant, that none of us may be as the foolish virgins, who had no oil in their lamps."

In another letter, having heard of the death of two persons, one in the middle stage of life, and the other at an advanced age, he says :—" The subject which occupies my pen is death, that universal monarch, who sways his sceptre over all the sons of Adam without control ; over the king who sits on a throne, as well as the inhabitant of the meanest cottage. He shoots his arrows apparently at random, not seeming to choose his victims. It is of the utmost consequence to those who are wounded by them. We should each ask ourselves these questions, seeing the arrows of death are flying so promiscuously around me, and falling upon one and another, should one fall upon me, am I prepared to stand before the tribunal of a righteous God, whose laws I have violated ? After proposing such a question, and having examined our hearts, I have no doubt but that each of us would answer, if the hand of death were upon us, oh ! spare me a little longer, that I may be enabled to stand before the scrutinizing eye of my offended Judge."

After having heard a sermon from those triumphant

words of the apostle. 1st Cor. xv. 55, "O death where is thy sting? O grave where is thy victory?" he writes thus in his diary: "If death is a formidable enemy, how shall I be able to conquer him? I have but very little strength of my own: where shall I seek strength sufficient to cope with this great adversary? shall I despair of ever conquering him? Blessed be God, that he has provided, and will still provide for his people strength sufficient for the day. May I by prayer, obtain from God assistance in the article of death; and may I be prepared whenever it shall please God to call me from this transitory state, this world of sin and misery. What a desirable thing is it to be a christian, who will be able to say, 'O death, where is thy sting? O grave, where is thy victory?' Gracious God, grant that I may live a life devoted to thy service, that when it shall please thee to call me hence, I may say, come Lord Jesus, come quickly."

On seeing a hearse pass by, he says: "Now, my soul, I call on thee with all thy powers to meditate on death, which ought to be a pleasing topic. This moment I have seen a hearse pass by, and I thought thus: thou hast conveyed many of the bodies of men to the silent grave, and to all appearance hast just conveyed one more. May death be more in my thoughts, and may I realize it more frequently."

He would sometimes look forward to death with-

out any dread ; and he would sometimes in imagination place himself on a dying bed, and attempt to realize the views and feelings of such a solemn period. In recording the particulars of a sermon he had heard, he says : “ Whilst the preacher was describing a preparation for death, I was occupied thus. I supposed myself in a lingering disease ; I was parting with all my young christian friends, encouraging them to persevere, and to pray that patience and submission might be granted me. I then imagined that one and another were visiting me, and I was exhorting them about their souls. I could look forward with pleasure to the hour of dissolution, and had not a single fear arising within me ; I had only to reflect on the many hours I had spent upon my bed, when I should have been up improving my mind. These were the only painful sensations I felt ; with these I fled to Jesus and craved forgiveness. What reason have I for praise, that I should have been called so young, to know and serve the Lord in this profitable manner. Oh ! may a sense of his love remain with me. Into thy hands, as into those of my eternal guide, I fall either for life or death.”

He attentively listened to the voice of providence, and carefully improved its solemn dispensations. “ I have this day,” says he, “ received two warnings. I have heard of a man being drowned, and of a woman found dead. Death’s darts are flying thick around me ; and I cannot expect to escape

them any more than others. Oh, that it were more my concern to prepare for death, as I know the certainty of it; how foolish am I to trifle from time to time with such important concerns. Let me this evening examine if I am ready to die; and let me suppose that death were to visit me this evening, which may be the case; I cannot say he will not; then before I answer, let me seriously consider my state. The sins of my life are innumerable; they are aggravated and very heinous; they have been repeated again and again, and committed against the most compassionate father. How does this pierce me! much more, when this good God is still continuing his mercies, and inviting me to return. This is my support: through a mediator all these mercies are procured. And would this gracious father still invite me, if he did not wish me to partake? Oh! no. Well, the consideration of the pleasure I have experienced in his ways, the grief I feel when I sin against him, and my desires after greater holiness, almost assure me that my sins are forgiven. I feel at present that I could resign my breath: but I am not on a sick bed; not feeling the pangs of dissolving nature; nor beholding around me weeping friends, and perhaps there may be in my heart a persuasion that, as I am in health, I shall not die soon: but I wish to banish this from my breast; and I think that, if God should call me, if death were commissioned to strike; with a reliance on Christ, and confidence in him, I could resign my breath with this expression,

‘Come Lord Jesus, come quickly!’ Oh! that I may be humble and resigned, saying, ‘not my will, but thine be done.’ I hope whenever the hour may arrive, I shall experience the light of God’s countenance, and have his hand to guide me through the dark valley of death. What a sublime consideration to think of a coming world. My ideas seem to expand, and curiosity tempts me to desire the approach of death. Whilst here may I live an exemplary life; and at the hour of death display the privilege of being a christian, by showing to those who may see me, how a christian can die.” The event will show that his desire was granted.

In another place he writes thus:—“Young people are frequently cut off; and the sound of the tolling bell should remind us that we must die, and should lead us to ask, are we ready? Indisposition is still attending me; may it make me more watchful and serious. Let me temper the vivacity of youth with solemnity; and when I hear of the death of others, let me endeavour to place myself in their stead.” On another occasion, he expresses himself as follows:—“During the past week I have felt myself indisposed; God has again been reminding me of mortality. What! my soul, hast thou need to be reminded of this, when thou hast continually before thee the death of others? Yes; these are disregarded; and unless thou feelest affliction, thou dost forget that thou art mortal.”

After having heard a funeral sermon for a member of the church, from Psalm xxiii. 4, "Yea though I walk through the valley of the shadow of death, &c." he says:—"Oh! my soul, try thine own state, picture the terrors of death, set thyself on a bed of death, parting with all that is dear, and thus familiarize thyself with death. Oh! keep in view through each day this important thought; to-morrow is in eternity; and before to-morrow's dawn, I may be there. With such thoughts lie down, and with such rise; and may God be thy helper and friend. Amen."

After a long indisposition, during which he had not kept a regular account in his diary, he commenced again with the following observations:—"Some months have now elapsed since I wrote last; the greatest part of which period has been spent in using means for the recovery of health, which, by the blessing of God, have been in some measure, though not altogether successful; there being still some symptoms of disease, which in the plainest language remind me of mortality, and teach me not to be looking to future prospects, but to call home my wandering thoughts and turn them on myself. May I hearken to the friendly warning; and, instead of thinking of long years to come, be thinking on the most important concerns of my soul."

With a sort of presaging mind, in a subsequent part of his diary, he speaks of the probability of an

early death :—" To-day, I have had a loud call from God to be more active and prepared, by the death of an Ensign in the 13th light dragoons, who died of a fever. Let me improve the melancholy event to my own eternal welfare. Aged seventeen years, and cut off!! why am I spared? why is God teaching me, from the sufferings of others, that it may be my turn next, but that I may embrace the precious opportunity to make my calling and election sure? My moments fly apace, and my years tarry not. I may be looking forward to many years yet to come; but I may be cut off in the midst, and when I least expect it. Oh! that I may be found watching; may I live each day as though it were the last, near to God, and keeping his commandments; then death will be a welcome messenger, the portal to everlasting bliss."

Thus had our young friend for some time familiarized the idea of death ere he approached to execute his commission, and he was fully prepared to receive the summons, and submit to the actual stroke; to him death presented no terrific aspect, no dreadful sting; but came with an angel's face, on an errand of mercy.

Possessing naturally a delicate constitution, he no doubt gradually undermined it by his incessant application to study, and his unwearied pursuit of knowledge. The energies of his mind, and the ardour of his soul, were too great and powerful for the tender and delicate

frame which they inhabited. The frail tabernacle was soon thrown down, and the divine inhabitant soon released from its prison of clay.

The first obvious cause of the fatal disorder which terminated his useful course, was a violent cold which he caught in travelling from Weymouth to Wareham in a post chaise. It was in the cold month of December, the night was foggy, one of the windows was open almost all the way, he felt it extremely cold, and experienced a painful sensation in his throat. These symptoms, however, passed off in the morning, leaving a slight cough, which remained about three months, when at length it entirely ceased. On referring to his letters about this period, the following remarks appear in one of them:—"I have been attacked violently with a diarrhœa, accompanied with considerable pain in the stomach. I am happy to say that I am much better and recovering fast. The cause to which I refer this attack is, I was ill in the same way before I was at Poole, and when I left Weymouth I was scarcely recovered; however, whilst I was with you, I found myself quite hearty; but, the Thursday that I came home it rained so much that I got wet. I changed my clothes as soon as I got home, and found nothing of it, until the Tuesday following, when this illness first appeared. A day or two afterward, I felt a sore throat, frequent shiverings, a slight pain in my head, occasional pain in my thighs, and my pulse indicated the presence of

fever. Such were my symptoms yesterday ; but, by retiring to bed early and sleeping late in the morning, I am nearly recovered. But why am I so frequently afflicted ; and wherefore does God contend with me ?—are questions which I ought to ask, under the slightest indisposition. We are too frequently apt to say, that sickness is occasioned by this and the other cause which are secondary, forgetting to look to the primary cause, the hand of God. Afflictions are one of the many means which God employs to instruct his children. Perhaps, if I examine myself, I may find the reason why God afflicts me ; but how mild his chastisements ! and how much mercy mingled with judgment ! Oh ! for gratitude to God and man : may it breathe through all my actions.”

But, though the disorder was rebuked for a while, and even apparently removed, yet it soon returned with more violent and alarming symptoms, which demanded particular attention. He used every probable means ; he confined himself to a low diet, and took medicines adapted to the complaint, which had in some measure the desired effect, subduing the febrile symptoms, and leaving only a cough with easy expectoration. He was again capable of attending to business, and thus continued for some little time, at length his cough became very troublesome ; and he was subject to violent head-aches, a pain in his left breast, tension across the thorax, perspirations at night, a loss of appetite, and depressed spirits. In

consequence of these alarming symptoms, he was under the necessity of leaving Weymouth, to try what effect would be produced by relaxation, and more regular exercise. At this time, he observed in a statement of his own case which he drew up, "I experienced violent perspirations, chilliness, pains shooting across my breast and in my shoulders, especially when exposed to the heat: this pain seemed similar to a load pressing upon me, and I frequently lifted my shoulders to relieve it."

Knowing, from the great interest his affectionate parents took in his welfare, that a disclosure of these symptoms would excite alarm, he for some time rather concealed them, probably indulging the idea that they would in time be removed; but when, instead of abating, they increased in an alarming manner, and his real state could no longer be concealed; his parents sent for him home in the beginning of June. The following extract of a letter written to his parents, a little before he left Weymouth, will serve to show how desirous he was of giving as favourable a statement as possible, and of endeavouring to appear even somewhat jocular.

Weymouth, June 14th, 1805.

"DEAR PARENTS,

"According to your request, I write to inform you of the state of my health. Those violent head-aches with which I was afflicted, have by the hand of God

been removed, all that remains is a slight cough, attended with a languor both of my mental faculties, and of my corporeal powers, so that when I am in one situation I feel it painful to move to another: My appetite seems to fail rather as to meat, &c. but as to pastry I can do my part. My spirits are in general pretty even, not particularly high, nor remarkably low. My countenance, as I am told, is rather against me, having somewhat high cheeks, sunken eyes, and a thin face. Here's a description drawn with the utmost nicety; surely you must have the object before your eyes, it is so well delineated; and what do you say to it? do you think it a comely person? Is it like the picture of an Englishman, or of a poor Frenchman? I rather think you will judge it to be a striking likeness of the latter. There wants a little liberty from the cage, some of old England's fare, and good cheerful company. I should then in all probability regain what I have lost; but patience, oh, valuable grace!"—and then after expressing, in nervous, animated diction, his sense of gratitude for parental care and kindness, he adds:—"I feel so invigorated by writing these few lines, that I hope to-morrow to enter on my daily employment as usual; to apply to the German language, &c."

This attempt at jocularitv, may at first be deemed unseasonable, and unbecoming; but, on mature deliberation, it cannot offend the most grave and fastidious, when it is recollected, that it is not the play-

fulness of a young libertine, sporting with alarming symptoms, and wishing to banish from his own mind all serious thoughts of approaching dissolution; but the effort of an amiable, pious youth, not at all alarmed or anxious on his own account; being well prepared for every event; but wishing if possible to relieve the anxiety and distress of fond parents.

Soon after writing this letter, he left Weymouth in compliance with the wishes of his parents, and went to Poole; but, being advised to go further inland, after staying a few days at Poole, he left it, and went to Sherborne. Here, in consequence of the pressing invitation of his kind and valuable friends at whose house he stayed, he remained much longer than he at first intended, and during his stay gradually improved, alarming symptoms abated; he took a good deal of exercise on horseback; and, in a letter to his mother, he said, "I am riding my consumption off; my pain in the breast has ceased; my appetite is good; my perspirations are decreased; and my cough much the same."

During his visit to Sherborne, he rode to Bristol with a view to consult Dr. L***, an eminent physician, whose advice he has recorded; and, as it may be of advantage to others in similar circumstances, it is judged proper to insert it here. After having stated his case, Dr. L*** thus addressed him:

“ As you are come for my advice, I shall give you what I consider to be the best; which is, ‘ a voyage to the East or West Indies.’ I mention this, because I consider it my duty so to do; but this, probably, may be impracticable. I would then recommend you to return to Bristol for a few months, to drink the waters, and to take every possible care of yourself; to get rid of the cough, if possible, before the winter comes on; and, even if the cough should leave you, you must be particularly careful of yourself. As to returning to business, you must give up all thoughts of that, and make your whole business the recovery of your health; considering yourself entirely as an old man, guarding against easterly winds and the cold of the evening, by warm clothing. And I would recommend you, if you are not capable of returning to Bristol, to get to Poole in preference to Sherborne, and there to attend to the following rules respecting your diet.

“ Take milk as frequently as you can. Make soda water your common drink. Regulate the quantity of animal food by the frequency of your pulse. Vegetables you may eat as freely as your appetite will permit; you may take a little malt liquor, but not of any strength; and I would advise you not to touch wine of any kind. The treatment I would recommend you to follow would be: to take away about five or six ounces of blood, by which means you will ascertain if there be any inflammation existing, and be

able to regulate yourself accordingly. If you feel a pain in your breast, or any tension, apply leeches, a perpetual blister, or a seton. Use frequent horse exercise, but beware of exposing yourself to the heat of the mid-day sun. Frequently go on the water, and aim at having a nausea produced by it."

Having received this advice, he returned to Sherborne, where he staid a few days longer, and then returned to Poole. After remaining there a few weeks, he pronounced himself quite recovered, and expressed a wish to return to Weymouth, which he did in August; and, after his return, he continued for some time in tolerably good health.

In a letter which he wrote to his mother, after his arrival at Weymouth, he says:—"I am equally as happy to inform you as you are to hear, that I continue to enjoy my health. Depend upon it, as you have been so liberal, and still continue so, I shall be careful of myself. This morning, and every morning about twelve, I take some bread and butter, and some port-wine negus, as I find the wine itself too great a stimulus."

In this letter, he gives the following extract of one which he had received from his medical friend in London:—"When I was of your age, my father, and other medical friends, thought I should have gone into a consumption; but, by wearing flannel next

my skin, the alarming symptoms disappeared, and have not since returned. I should depend more in your case upon regular habits of living, and cautiously avoiding exposure to inclement weather, than on all the medicines to which you have access. I sincerely hope to hear from you now and then, as I take a much greater interest in your welfare than may appear from my backwardness in corresponding with you."

In September he wrote a letter to his parents in excellent spirits:—"I am exceedingly well," says he, "and in excellent spirits. I do not know when I have been in such a state of health as at present. I find no pains in my breast, nor any of my old symptoms, except my cough, which is by no means troublesome. My appetite is extremely good, and my stomach in proper tone, owing to a couple of glasses of wine after dinner daily, which washes down the food extremely well; add to this, a glass or a little more before dinner, about eleven o'clock, and a little biscuit. You will find me quite red and plump in the face; but what it is in the pocket, I commit to the shades of silence."

On the tenth of September he attained his nineteenth year; this was the last birth-day which he had to commemorate on earth. On it, as usual, he wrote a long letter to his parents, containing a review of his life, in which he says:—"On reflexion, I have

reason to exclaim and say, 'What has God wrought! How wonderful is it that I am still alive! How has life been preserved! In how many instances has the thread of life been stretched, and ready to break! but I am still alive. May the afflictions which I experience be sanctified, and may they deter me from sin.'

About this period he was evidently in a thriving state: his appetite was good, he ate and drank heartily, and the good effects were visible in his external appearance; hence, in a letter to his mother, he says: "Ah! were you to see me now, you would think I sprung from John Bull to some purpose, bidding fair to be of his bulk; and, indeed, I do not see how I can avoid it with such fare. I am happy to inform all my inquiring friends that I never enjoyed better health than I do now."

But these flattering prospects soon vanished; and the pleasing hopes excited were disappointed; the deadly foe was yet lurking within, and the grim tyrant was marking him out as his prey.

It happened soon after this, that his master was laid on the bed of affliction, was called to suffer excruciating pains, and in his own apprehension, and in the opinion of all around him, he was considered in a dying condition. This circumstance made a greater demand on the sympathetic feelings, and the

personal exertions of our young friend, than his delicate frame was able to supply. He attended the bed of his afflicted master with all the assiduity of a faithful servant, and all the anxiety and feeling of an affectionate son; besides this, the whole care of the business devolved on him. "I have already sat up with him one night," he observes in a letter, "and it is my turn again to-night. I assure you I am very anxious for his recovery, and I am much distressed to see him in such violent pain. I am a great favourite: he often speaks to me in the most endearing terms, as, 'My dear Clement, may you never suffer what I do.' No one can do so well at times as Clement; he likes me to be with him; and so I am as much as possible. I am quite astonished to see him bear his pain with so much fortitude and resignation; for no one can describe what he suffers: so far it is well; but to speak on the precious soul and its state, I forbear." Then, after some remarks on the impotency of friends in alleviating pain, the influence of religion in supporting the mind, and the different views of the righteous and the wicked, in the hour of death, he adds: "This train of thought has naturally brought me to look at my own state, to consider what my feelings would be in death, and what would be my comfort. From this I have been led to you and my dear father; and on surveying your lives, at least the externals, I draw a happy conclusion, that, should you go before me, you will be eternally blessed. However, each should try himself,

and make sure work for eternity, as it is so important."

His master at length recovered, which was to him a source of inexpressible pleasure; but his extra exertions, in consequence of this dispensation, proved injurious to himself. The effects did not immediately appear; and, in two or three subsequent letters, he speaks of himself as well. But, in a letter dated December 19th, he says:—"Fearing that you may indulge too many anxious thoughts concerning my welfare, in order to relieve your anxiety, I this evening take up my pen, to inform you, that I am considerably better than I was on Tuesday last. Since Mr. B*** was taken ill, I have also been unwell, owing, I imagine, to fatigue, anxiety, and suspense. This has so debilitated my frame, as to render me susceptible of the slightest impression of any pestilence that walketh at noon day. Being pre-disposed by weakness; contagion, as an exciting cause, laid hold of me as her prey, and produced that chilliness, lassitude, and pain in my limbs which I have felt. But to-day, these symptoms have in a great measure disappeared. I have felt no pains in my limbs, very little chilliness, and I have kept my food down all day; my cough is rather better too. I manage as well as I can to take care of myself, knowing that I cannot give up at present, until I am actually forced. I hope this will not be the case; and I bless God that he is still giving me that portion of health

which enables me to do my duty, though not with that alacrity I could wish. Oh! what a mercy to have a God to whom we can go, especially in a day of trouble. I mourn that I have served God no more. I have neglected him, and still neglect him too much; and, perhaps, these slight afflictions are intended to remind me that God rules. How good is it to see a Father's hand in affliction, and to remember he has promised, 'All things shall work together for good.' I am perfectly content under his chastisement, and have submitted myself to his will, that he may do with me as seemeth to him good. I have sinned, therefore I will bear the indignation of the Lord. However, these slight afflictions are not joyous but grievous. Should I be at all worse, rest assured you shall be informed of it; so that you may be perfectly content."

From that time, instead of getting better, he grew worse. As it was impossible to conceal it from his anxious parents, with great reluctance he announced to them his real state, "Your solicitude for me," says he, "is truly great; your expressions of love and affection very strong; and the acts to which these urge you plainly evince the feelings of parents. It being your desire that I should inform you of my state, I must acquiesce, though, at the same time, I must say I had much rather not. I am sorry to say I am not better, but much in the same state as when you saw me. However, I have taken

every precaution to prevent myself from getting worse, and so far have succeeded. As to warm clothing, I am covered all over in flannel. I shall be happy to have an interview with you on Friday next, when I hope I shall be considerably better, so as to render my leaving Weymouth unnecessary; as I should be extremely sorry to quit at this juncture; but I shall leave all between you and Mr. B***.

This was the last letter which he wrote at Weymouth. His parents on seeing him found him very ill; much worse than they had reason to expect, from the strain of his letters. He was so weak that he could hardly walk, or even stand. The disorder had taken such a firm hold, as to baffle all the effects of medicine; and even his food failed to afford nourishment. They, therefore, strongly urged his leaving Weymouth, and going with them to Poole, to which, with reluctance, he yielded assent.

On going home, he at first took much exercise on horseback, of which he was very fond; but he was soon rendered incapable of this kind of exercise: his disorder increased, his whole frame was debilitated, and a general lassitude and inactivity rendered the least exertion too much. In this state his parents were again advised to take him farther inland, for a change of air, which they accordingly did; and about the beginning of March he went to Sherborne, but the change produced no effect. The decree had gone

forth, Death had received his commission, and the time was rapidly advancing, when he was to strike the blow. Instead of perceiving any alteration for the better, he gradually grew worse, and at length the solemn hour arrived, which was to end his mortal career, and blast the hopes of his fond parents.

Being naturally modest and diffident, he did not say much during his last illness; but what little he did say, was expressive of cheerful resignation to the Divine will, and humble confidence in the Divine favour. He waited his approaching dissolution with calm composure. One day he said to his mother, "I shall die soon." She replied, "The time is not known to us." But he insisted on it that he should die soon, and said, "How do you think you shall bear it;" and on her answering, "She was afraid she should not submit to the will of God as she ought, he exhorted her not to grieve above measure. "Reasonable grief," said he, "is allowed, and I wish you to tell papa so." On another occasion he said, "I am afraid you have been making an idol of me, and that you worship me instead of the Creator. See now," he continued, "what God is about to do; he will take me away that you may worship him." To this his mother replied, "that they could not help loving him, he had always been such a dutiful child."

On going into his room one morning, his mother

asked him if he had slept during the past night ; his reply was: " No, sleep has been a stranger to me these two months past ; but I have had a pleasant night ; I have been in communion with my God during the greater part of the night. I do not know when I have enjoyed so much of his presence." Another morning he said: " I have been examining myself as to the evidence I have of being a Christian, and I can say, I love God, I love his people, his house, and ordinances." On another occasion he exclaimed, " Oh, I am a sinner !" His mother replied, " I believe you are a pardoned one." He said, " Oh, but there are daily transgressions to be repented of. I sin in thought, word, and deed." His mother directed his attention to the Saviour, as an intercessor for his children, adding, " I believe you are one of his children." He replied, " That is all my comfort. I rely on Jesus, and I believe I shall be happy when I die. Then I shall see Jesus face to face:" he exclaimed with astonishment—" What! face to face!" Yes.

' Oh, glorious hour ! Oh, blest abode !
 I shall be near, and like my God ;
 And flesh and sin no more control
 The sacred pleasures of the soul.'

WATTS.

He frequently expressed, on his dying-bed, his gratitude to his parents, for giving him a religious education, and said, " Oh, that all parents would bring up their children in such a way ; that, instead

of allowing them to follow a vicious and licentious course, they would habituate them to reading the Scriptures, and to devotional exercises."

On the morning of his departure, just before his death, he said to his mother: "I am lying at the feet of Jesus as a sinner, for his righteousness to clothe me: there I am now." These were the last words he was heard to utter: he soon after fell asleep in Jesus, about two o'clock in the morning of the 19th of March, 1806, aged nineteen years and six months.

The feelings of his parents, when they found themselves bereft of such a child, and their only one, can better be conceived than expressed. In a letter addressed to the Reverend Dr. Cracknell, his afflicted mother expressed herself thus: "Oh! my friend, pray for me, that my faith may not fail; and that I may be as clay in the hands of the potter, and be submissive to his will. This is a trial to my graces indeed; to part with a most dutiful child, one who never offended, and who promised us the greatest comfort. But here I must hold. Are we not called to pluck out a right eye, or part with a right hand? How often have I given him to God in prayer, to do with him as seemeth good in his sight! Now, at times, I am almost sinking into the earth with grief. May I be enabled to say with Job, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' I find this to be a hard lesson; and

yet I cannot wish him from where he is. Oh! may I be prepared to go to him. I must bear the indignation of the Lord, for I have sinned against him : he seems to chastise me with one hand, and to present mercies with the other. ‘ Though he slay me, yet will I trust in him.’ ”

In similar strains his affectionate father gave vent to his feelings, in a letter addressed to the same friend, stating the poignant grief he felt on reviewing his writings, accompanied with the recollection of his many excellencies, and the thought that he should see his face no more.

A friend at Sherborne, who was requested to inform his worthy pastor of his death, wrote thus :—“ Our dear young friend, Mr. Clement, was dismissed from his earthly tabernacle this morning about two o’clock. Since he has been here, he has not been able to say much, but has evidently been in a happy frame of mind ; and yesterday morning he was enabled to say more to his mother than he had at all, in which his hope and comfort seemed to be built on the right foundation, Jesus Christ. His mother has been wonderfully supported. Our dear friend desired his thanks to you for your kind letter, and to say that it afforded him much comfort.”

His medical adviser in London, of whom mention has been made already, who in various ways mani-

fested his attachment to our young friend, and had excited considerable expectations as to future prospects, on hearing of his death, wrote a letter of condolence to his weeping mother, of which the following is a copy :

“ *March 24, 1806.*

“ DEAR MADAM,

“ I have received this day a melancholy letter from Mr. Cracknell, which now lies before my dear wife, bathed in tears. How unexpected ! but doubtless well ordered, and infinitely better for your son, than to have lived a few years longer in a dying world. We loved him very sincerely. He was truly amiable, and we reckoned on the time when he was to have come to London ; but our Heavenly Father has disposed of him far, very far, better, than we could have done : our plans are frustrated, but our loss is the young man’s gain. I know you are looking forward, with an humble hope, to meet him above : and, perhaps, he may even now be desiring your admission into the regions of bliss, where is no sin, no bodily pain, nothing to alloy the fruition of Jesus. I cannot pretend to suggest topics of consolation to a Christian parent, who loves and reads the Bible ; for there is balm for every wound, a bottle for every tear.

“ My dear Madam, excuse this freedom in writing a word of condolence. We do most truly condole with you ; but we are confident you do not sorrow as those who have no hope, in a brighter world.

“ May the Lord uphold and comfort both you and your partner under so mysterious a dispensation. What now may be dark and mysterious to you will soon be seen as the result of infinite love and mercy. To God be praise for all his dealings ; even for those which we, poor, short-sighted mortals, are too apt to think severe, and unlike the dealings of a parent. All is done in wisdom to perishing worms, and all shall work together for good to them that love him.

“ Remember us affectionately to Mr. C. We commend you both to God. Yours,

“ **** ”

The solemn event was improved in several funeral discourses. Mr. Weston, of Sherborne, preached from 2 Tim. iii. 15. “ And that from a child thou hast known the holy Scriptures,” &c. &c. Mr. Durant, of Poole, preached from the same words ; and his esteemed pastor improved the afflictive event at Weymouth, to a crowded and deeply affected auditory.

CHAPTER VIII.

REFLEXIONS.

THUS died our excellent young friend ; and, as he had been much loved in life, so he was much lamented in death. His loss was deeply felt in the circles in which he moved ; but what was loss to his friends was to himself infinite gain. “ Mark the perfect man, and behold the upright, for the end of that man is peace.”

In the preceding pages, an attempt has been made to give a full and an accurate display of the character of young Clement, not without a hope that the contemplation of it may excite a desire, in the breasts of those youth into whose hands these memoirs may fall, to imitate the character here exhibited, which is so lovely in itself, so closely connected with personal enjoyment and relative usefulness : and one which is capable of standing the test in the solemn, important hour of death.

Such a character as that of our departed young friend is truly amiable in itself ; and it may always be contemplated by the moral observer with real satisfaction. It is almost impossible for any one, who

possesses the least degree of moral sensibility, who is not lost to all perception of what is becoming and excellent in human conduct, to rise from the contemplation of such a character, without feeling a wish to be like him, and making some effort to attain similar excellence. What parents can peruse his filial character, without wishing that their sons might become such, displaying equal affection, gratitude, and dutiful submission? What person capable of relishing the refined delights of friendship, can peruse his social character, without saying, Oh! that I had such a friend; one so sincere, so ardent, so full of sympathy, so prompt to afford aid in seasons of need? In examining his professional character, what youth, possessing a spark of emulation in his breast, will not find his ardour enkindled by contemplating his zeal and diligence in pursuit of scientific improvement? What master but must devoutly wish to have young men possessing a large portion of his spirit? The lover of knowledge, in pursuit of general information, may learn some valuable lessons respecting the œconomy and improvement of time. And the pious youth may find himself roused, assisted, encouraged, and directed, by viewing him in his closet, in the church, and in the world, and perceiving how his religious principles operated; what were the causes of occasional mental depressions and anxious forebodings, and what the sources from whence he derived those high enjoyments, of which he was sometimes the subject.

In the perusal of the preceding pages, it may be seen how it is possible to unite diligence in business with fervour of spirit in the service of the Lord, and how much the union conduces to personal enjoyment. Our young friend was a pattern of diligence to all students and apprentices. He pursued his studies, and discharged the various duties of a laborious profession with great punctuality and dispatch; but amidst his numerous engagements, he found time for things of supreme importance. He neither made his worldly business an excuse for neglecting the duties of religion, nor, under a pretext of securing time for discharging the duties of religion, did he ever neglect his worldly business. Each had its allotted seasons, which were punctually observed: in friendly union they advanced hand in hand, and conspired to promote his personal enjoyment. If, at the close of a day, he was obliged to confess that he had neglected, or but superficially attended to any of his duties, it was followed by a sensible depression of spirit; but, if he could reflect on hours profitably spent and time diligently improved, either in the closet or in the shop, the recollection of this animated his heart and increased his felicity.

As this union had a sensible influence on personal enjoyment, so it secured him the respect, the esteem, and love of all the wise and good. As he advanced in years, he grew in wisdom and in favour with God

and good men. He honoured God by a diligent discharge of the duties of life, and by a devotedness of heart to his service; and God honoured him by placing him high in the esteem and affection of all who knew him, and could estimate his worth.

Let young men, who are ambitious of true honour, copy the example set before them. This will raise them in the esteem of all those whose approbation is worth possessing. The sons of sloth, the votaries of pleasure, the slaves of vice, the scoffers at true piety, the patrons of infidelity may sneer at such a character; but, to *forfeit* the esteem of such is more honourable than to *procure* it; whilst the esteem and love of the wise and good are secured to every diligent and devout youth; these will advance his reputation, will dignify and ennoble his character.

From an attentive perusal of these memoirs, the reader will perceive how much may be effected by adopting a judicious plan, and by a vigorous prosecution of that plan. Our young friend parcelled out his time wisely, and each hour brought with it its own engagements, at least so far as previous arrangement could be made. Contingencies will always arise, and disconcert the best arrangement; still it is wise to adopt some plan, although rigid adherence be impracticable; and this plan must necessarily be left open to alteration and improvement. Thus it was with young Clement; he frequently varied his

plan, but never acted without one. Thus he lost no time in thinking what was to be done next. By thus acting upon system; allotting to each portion of his time appropriate duties, and conscientiously and diligently discharging those duties at the appointed seasons, he was enabled to get through a greater portion of reading in a shorter time than another, acting without system, could possibly have done.

By thus parcelling out his time, he also learned to set a higher value on it. Viewed in the mass, it is generally considered as indefinitely long, and it begets carelessness and prodigality, supposing that what is not done to-day may be to-morrow, or the day following; but when the indefinite mass is dissected, and each portion contemplated apart, together with its appropriate duty, the value of each portion is seen, and even moments will not be thoughtlessly squandered. In contemplating the character before us, it will be seen how he marked the several portions of time as they passed by; how concerned he was that each should be well employed; and how solicitous to rescue as much as possible from unnecessary sleep, and from frivolous pursuits.

In our young friend will be seen the beneficial operation of pious principles in every situation in life, particularly in that department he was called to fill: it imparted superior worth to his professional character, and enabled him to be more extensively use-

ful. The importance of the union of true piety and professional skill in the medical attendant has already been adverted to: a character composed of this union is invaluable. True piety operating in his breast will beget sympathetic feeling with the sufferer, and insure that professional honesty, which will lead to the adoption of means most likely to effect a speedy restoration to health. Whilst it is readily admitted, that moral honesty may exist where true piety does not, and an indevout man may be conscientious; at the same time it is asserted, that a devout man must be conscientious from principle, and true piety will insure moral honesty.

His acquaintance with the power of religion on the mind, and on the heart, rendered our young friend more extensively useful in the discharge of professional duties: it enabled him to prescribe for the soul as well as for the body; and whilst applying suitable remedies to soften the anguish of corporeal suffering, he could also be instrumental in binding up the broken heart, and assuaging the anguish of an accusing conscience, by directing the attention to the Great Physician. In this he rejoiced, and he embraced every suitable opportunity of doing good to the immortal soul.

It is much to be wished that more were like-minded; but it is a notorious fact, that the great majority of medical men are strangers to chris-

tian piety; and by far too many the avowed champions of infidelity. The fact is not less notorious, than it is surprizing and unaccountable. Reasoning *a priori*, it might be expected, that a minute and comprehensive view of the human frame, would immediately lead the mind of the young anatomist to reflect on the Great Author, and to admire his skill as displayed in the wonderful fabric;—that an extensive acquaintance with diseases would induce genuine humility, and urge to an inquiry into the great cause of human woes;—that frequent visits to the house of affliction would soften the heart, and render it susceptible of deep impression;—that the repeated scenes of a dying-bed would teach the necessity of personal, timely preparation for the solemn hour;—that the frequent baffling of human skill, and the inefficacy of powerful and approved medicines, which must have so often been observed, but for which no account could be given, would lead to an acknowledgment of a superintending, over-ruling Providence, would show the necessity of prayer to God for direction, and reliance on him for success.*

* In what light our young friend viewed such subjects, and what influence they had on his own mind, may be learnt from the following extract. Writing to an intimate friend, he says:

“ Give me leave to speak on a subject which is the source of so much pleasure to myself, viz. the structure of the human frame. Do you think there is nothing to be gained by contemplating this edifice? What can David mean when he says, ‘I am fearfully and wonderfully made?’ Surely the Royal Psalmist

But though all this might be expected, observation and fact declare that this is not the case; but that only a small proportion are truly devout, whilst a

would not mention this without some reason. No, my friend, he had great reason to express himself thus. If you knew as much as I hope I do of the structure of the human frame, you would see the exact symmetry which is displayed, and you would be led to lift up your voice in grateful strains; you would be lost in wonder and astonishment, to think, that parts so delicate could be formed out of the dust of the earth, and even in the creation of one body, the wisdom and power of God are eminently displayed. But how little weight has this with the generality of men? Yet in nothing, except the salvation of an immortal soul, are the wisdom, power, and goodness of God more displayed, than in creating our bodies out of the dust of the earth. But, notwithstanding the body is so beautifully formed, yet we see it exposed to a variety of diseases and dangers, and at last to death. Let us inquire, why should such a magnificent structure, which displays so much of the skill of the Divine Architect, be left to decay in the manner which we so often behold? And here is great cause for sorrow; if we would know the reason, we must look back to Paradise, and see our first parents plucking and eating the forbidden fruit. From that fatal hour, those diseases which terminate in death, and all the evils to which human nature is exposed, date their existence. It was this which entailed on the apostate race of Adam so much misery; here a separation took place between God and us; hence all the consequences which follow. Thus you see, beginning with a subject which at first, perhaps, appeared dry and insipid to you, I am arrived at the grand source from which all our sorrow springs; and, if we take a view of the fatal effects of sin, especially if we trace it into our own desperately wicked hearts, and obtain just views of our own depravity, we shall mourn, and be

large majority are strangers to real religion; and not only so, but some, alas, too many, are its open and avowed enemies. How can this be rationally accounted for? Does it arise from early associations? Does a perpetual attention to second causes induce a forgetfulness of the great First Cause? Is it because the duties of the profession encroach on sacred time, and prevent a regular attendance on the means of grace?

That the existence of true piety in the medical character should be so rare, is matter of sincere regret: that it is not incompatible, is seen by many illustrious examples, amongst which we may place the one before us. Young Clement was truly pious; his piety had a practical influence on his conduct; amidst all the duties and disadvantages of his profession, it existed, it was displayed, it increased, it added lustre to his character, it secured him universal esteem, and it increased his usefulness.

Let then the young candidate for professional emi-

in bitterness, as one that mourneth for a first-born son. Would to God I knew more of my own heart, that I could judge in an impartial manner, and that I could prostrate myself at his footstool, and confess my sins with deep repentance and unfeigned humility. May we make it a matter of daily fervent prayer to God, that he would help us to look within, and see our hearts as they stand in his sight."

nence seek the possession of true religion; and instead of supposing that it is incompatible, and will prove detrimental, let him see and be convinced from the example here set before him, that true Christianity is highly becoming; that it is absolutely necessary; that where it exists and operates, it ensures present esteem, and will contribute to future eminence and success.

Whilst his piety was thus displayed in the discharge of professional engagements, it also operated beneficially in his intercourse with civil society: it expanded his heart with benevolent disposition towards all mankind, and engaged him in doing good to all around him. But especially in religious society, in his capacity as a member of a religious community, it influenced him to the diligent discharge of every sacred obligation. In his respectful attention to his spiritual guide, in his regular attendance on the means of grace, in his fixed attention whilst under the sound of the word, his care to retain and digest it, his sympathy with afflicted, tempted brethren, and in his readiness to counsel and assist, he manifested much of the spirit of his Divine Lord and Master, and proved a valuable member of that religious community to which he belonged.

But above all, his piety afforded him solace and support through a long and trying affliction, prepared him for the approaching conflict with the King of

Terrors, inspired him with unshaken confidence in the moment of dissolution, and, when heart and flesh were failing, it cheered him with the prospect of a glorious immortality.

Is it asked, what were the sentiments he espoused? what the principles which produced so much excellence in life, and inspired with such confidence in death? The answer is, they were the sentiments generally known by the term Evangelical. What, says one, such gloomy, such unsociable, such licentious, such absurd tenets, productive of so much excellence; such amiable and lovely conduct; such cheerful and rational piety; such ardent desires to live to the glory of God and the good of mankind; such unwearied effort in the pursuit of holiness? Yes: it is even so. He believed in the total depravity of the human heart, and the utter inability of man to work out salvation, either in whole or in part; he depended on the complete atonement made by Christ, in whom he rejoiced as God his Saviour; he expected to be justified before God, through the imputed righteousness of Jesus Christ; he saw the absolute need of Divine influence in the work of regeneration and sanctification; but, whilst he relied on superior agency to influence his will, he was found diligent in the use of appointed means. These, and similar sentiments, composed his creed; but, instead of rendering him austere, unsocial, or immoral, they produced the direct opposites to all these, and rendered

him pure, and peaceable, and gentle, and easy to be intreated, full of mercy and good fruits; proving by this, that such sentiments belong to the wisdom which cometh down from above; and that those who brand them as pernicious and absurd, understand neither what they say, nor whereof they affirm.

Young persons of each sex, and of every condition, who may peruse this volume, are affectionately and earnestly solicited, not to lay it aside without indulging serious reflexion, and instituting a diligent self-examination. Let each ask himself, do I possess that which gave so much value to the character here exhibited? In my conduct to my parents and friends, do I display any thing of that warmth of affection; that ready subjection, that sincerity of attachment, which shone so conspicuously in him? In my general deportment and pursuits, do I manifest any thing of that concern to improve my various powers, in order that I may become more extensively useful, which was displayed in the character before me? With him, do I set a high value on time, and am I concerned to redeem as much as possible, and devote it to useful pursuits? Above all, do I possess true piety? is my heart imbued with religious principles and feeling? do I love retirement? do I delight in perusing the sacred volume, and in pouring out my heart before God in prayer and supplication? do I love the house of God, his ordinances, his ministers, his people, and his ways?"

Such inquiries as these are at all times necessary. It is of great importance to form early habits of industry, of œconomy, and of regularity, in the affairs of this life. It is of supreme importance to form habits of early piety. This will be the best preservative from youthful folly and vice ; the best solace in calamity ; the best, the only preparation for death. You may be called much sooner than you are aware, to bid adieu to earth, and meet the King of terrors. The purple tide of health may now be circulating with rapidity through your veins ; the lovely bloom of youth may now paint your cheeks ; your eyes may sparkle with joy, and your heart may glow with generous feeling ; you may be embosomed in the affection of a large circle of friends ; you may have the brightest prospects before you, and bid fair to enjoy a long, a happy, and a prosperous life. But ah ! in an unexpected moment, this bright scene may be overcast ; these fair prospects may vanish ; some fatal disease may be commissioned to arrest the frame ; the sprightly lustre of the eye may be followed by dimness and languor ; the fine bloom of the countenance, may yield to a mortal paleness ; the once vigorous pulse may beat faintly, and irregularly ; and the nerves, which a while ago were firmly braced, may be unstrung ; in short, numerous and unequivocal symptoms may portend the speedy approach of death. Then what can support the mind, but a confidence of an interest in the saviour of sinners ? what can enable you to look forward to the approaching

event with composure, with triumph, but a believing view of future glory ? Such was the confidence, and such the views of our dear young friend ; and, though heart and flesh failed him, yet God was the strength of his heart, and his portion for ever. Would you then be respected and beloved in life, confident and joyful in death, and happy through eternal ages ? imitate the character before you, be followers of *him*, who through faith and patience, is now inheriting the promises.

Should any who sustain the important character of parents cast an eye on these pages, they may here see the happy result of pious parental instruction and example. It must be acknowledged that sometimes pious parents, who have taken considerable pains to instruct their children, who have often prayed with them and for them, have, after all their care and pains, been called, with aching hearts, to weep over disobedient and ungodly sons and daughters. But in general, where the scriptural precept has been diligently observed, “ Train up a child in the way in which he should go,” the predicted result has followed, “ when he is old he will not depart from it.”

This was eminently the case with the subject of these memoirs ; he was trained up for God from his earliest years, and, as he grew up in stature, the seeds of pious instruction, watered with fervent

prayer, sprung up, and present a lovely appearance on the surface, promising a rich harvest at the appointed season. Some of the first fruits his parents were permitted to reap, as a reward for their care and pains ; they beheld in him a union of the most excellent moral and religious principles combining to form a lovely and useful character, the operation of which was productive of much satisfaction and joy to his fond parents ; but as sometimes a tree covered over with blossoms, presenting a pleasing sight to the beholder, and shedding a sweet fragrance all around, in consequence of a killing frost, disappoints the expectations of the owner, so it was with our young friend ; instead of staying until the promised fruit should be matured by age, he was taken all blooming from this wilderness, and transplanted into the heavenly paradise.

Yet, during his short stay on earth, he was the cause of much felicity to his parents, who were in part rewarded for their attentions by returns of gratitude, respect, affection, and obedience, and who had the heart-felt satisfaction to perceive, that their labour in the Lord had not been in vain, but that he became truly and eminently devoted to God.

Let parents learn from hence, that if they would wish their children to become obedient, grateful, respectful, and affectionate, and thus be a source of comfort to them, it is absolutely necessary, and

highly important, to aim at imbuing their minds whilst young, with the principles of true religion; and if children are taught to fear God, they will not be wanting in reverence toward their parents: and if, as in the case before us, children should be removed at an early period, what can afford a pious and an affectionate parent so much consolation, as the firm belief that they were truly devoted to God, and prepared for death, and that death to them is great gain? Such considerations may serve to wipe the tear from the weeping eye, and to assuage the anguish of the sorrowful heart. Such a source of strong consolation have the parents of our young friend, being well assured that what to them is loss, to him is infinite gain; that he is only removed from this lower world to move and shine in a higher sphere.

When such valuable characters are removed at so early a period in life, it naturally leads the thoughtful, inquiring mind into a train of reflexions on the mysteries of Divine Providence. God's thoughts are not as our thoughts, neither are his ways as our ways; he often takes away the young in the midst of health and of usefulness, and spares those who are worn out by sickness and disease, and who have outlived their usefulness. This is acting a part different from that which we should, did the decision rest with us, and were we the arbiters of life and death; we should spare the young, the active, the pious, considering them to be the salt of the earth, and calculated, by

their example and by their exertions, to do much good. But “shall not the Judge of all the earth do right?” Yes; and if we could see as God sees; if by one glance we could take in the whole plan of Providence, we should act as he does; but because we can see only a very small part of his ways, hence it is that some of his operations appear so mysterious: but, though clouds and darkness are round about his throne, yet justice and judgment are the habitation of his seat; and, instead of summoning him to the bar of our finite reason, disputing the propriety of his proceedings, and charging him foolishly, it becomes us to bow with reverence, and adore in silence; to say, “It is the Lord, and let him do as seemeth him good,”—“The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord.”

Yet we are permitted, with submission, to ask the reason of the Divine proceedings, and to form the most probable conjectures. When the Allwise Disposer of events thus removes pious characters from the world, it is to them an act of mercy and kindness; and, perhaps, he who could read the book of fate, and foresee all possible contingencies, saw, that if the life deemed so desirable were spared, it would be to struggle with calamity, to be familiar with affliction, to be the companion of misery and woe; and as the wise pilot puts the vessel into a safe harbour before it shall be shattered in pieces by the

winds and the waves ; as the kind shepherd, foreseeing a storm, previously houses the tender lambs ; as the gardener removes the young plant when in full bloom, before the rude blast shall sweep over the surface, and lay it prostrate ; so God sometimes summons from the world lovely and useful characters, and by so doing he takes them from the evil to come.

But, even on the most favourable calculation, supposing a prosperous life had awaited the individual, yet this world at best is an imperfect state, and to a truly pious character it is infinitely better to depart, and to be with Christ. Thus, whether prosperous or adverse days were in store, to die, and to die at an early period, is, to those who are prepared, infinite gain, and, therefore, such dispensations are big with mercy to those who are thus removed.

Such removals are sometimes to be considered as judgments on the world ; it is the removal of that salt which is to preserve it from corruption, of that light which serves to dissipate surrounding gloom, of those intercessors who often stand in the gap, and turn away the indignation of the Lord ; and when such characters are removed, it becomes survivors to inquire, “ Wherefore doth the Lord contend with us ? ” and to ask, “ Is there not a cause ? ”

These dispensations are sometimes productive of

much good. Whilst common deaths produce but little effect, these are calculated to rouse the attention of the most thoughtless, and to challenge universal sympathy. When the infant dies before the character had formed, and had risen into any importance in society, the impression made extends but a little way beyond the domestic circle. When the aged die, after they have retired from public life, and have survived their usefulness, such dispensations are not deeply or extensively felt: but when a young man is taken off in the bloom of life, especially if rendered conspicuous by his talent, amiable by his virtues, and useful by his exertions, such a dispensation rouses universal attention, and excites general sympathy; the uncertainty of life, and the vanity of the world, are seen and felt; the thoughtless are brought to indulge serious reflexions; pious survivors are stimulated to greater exertion to work whilst it is called to-day, and oft-times the death of one is productive of the spiritual life and vigour of many, and thus the judgment is converted into a mercy.*

* The compiler begs permission, by way of confirming and illustrating the above remarks, to refer to a late melancholy catastrophe, by which he was deprived of a much-loved pupil, and the Church of Christ of an eminent young minister, and by which a chord in sympathetic feeling was struck so forcibly, as to vibrate to the extremities of the empire. It is needless to say he refers to the death of the late Rev. T. Spencer, of Liverpool. His superior pulpit talents had raised him to an eminence almost

We are allowed to shed the sympathetic tear over the early tomb of departed worth ; we are permitted to heave a sigh, and exclaim, " Alas, my brother !" " O Jonathan, my friend, how art thou fallen in thy high places !" " Would God I had died for thee, my son, my son !" Jesus, our bright example, subject as he was to all the innocent feelings of human nature, even Jesus commiserated the case of the widow of Nain, and restored her son to her embrace ; he also

unprecedented in the annals of Church history, and that rare union of the most estimable qualities which existed in his character, had embosomed him in the affection of a very numerous circle of friends and acquaintance. No wonder that the mysterious dispensation by which he was suddenly removed from earth to heaven, should have caused such a general sensation. Many who had never seen him, who had never been charmed with his eloquence, nor edified by his public ministrations, wept on hearing the mournful tale ; and though much of the impression produced too nearly resembled the morning cloud and the early dew, yet, doubtless, in some cases, a permanent and a salutary impression was made. The writer is happy in having it in his power to state one pleasing instance of the kind. Being impelled, by a desire to testify his respect to the memory of his much-esteemed friend and pupil, to attempt an improvement of the mysterious providence, the attention of one young person was powerfully arrested ; a deep impression was made upon the heart ; a saving change was wrought in the soul ; and that person is now become a respectable member of a church of Christ. This, it is to be hoped, is not a solitary instance ; and thus events, which by us are deemed disastrous, are often over-ruled by God for the most salutary purposes.

wept over the grave of his friend Lazarus, and restored him to his affectionate and mourning sisters. But, whilst from the highest authority we are allowed to weep, it becomes us not to indulge immoderate sorrow, or refuse to be comforted; but, after the first ebullitions of grief have subsided, to sit down and listen to the dictates of reason, and, above all, to the declaration of the word of God; to bow with profound submission to the will of Heaven, and seek to learn those lessons which such impressive providences inculcate. We should be thankful that God is pleased sometimes to exhibit to the world, for a short period, such rare specimens of human excellence; and, instead of wishing to detain them from their native skies, for which they are soon matured; we should cheerfully acquiesce in their early departure, satisfied with the conviction that all is right, and that what is now mysterious will hereafter be fully explained.

I know not how to close these remarks more suitably than by quoting a few lines written by a lady, after hearing the funeral sermon for our young friend by his pastor.


“ As when the King of Peace and God of Love,
Sends down some brighter angel from above;
Pleas'd and delighted with the heav'nly guest,
Awhile we view him in full glory drest;

But he, impatient from his heav'n to stay,
Soon takes his flight, and wings his airy way;
So CLEMENT vanish'd, eager to appear,
And shine triumphant in his native sphere."

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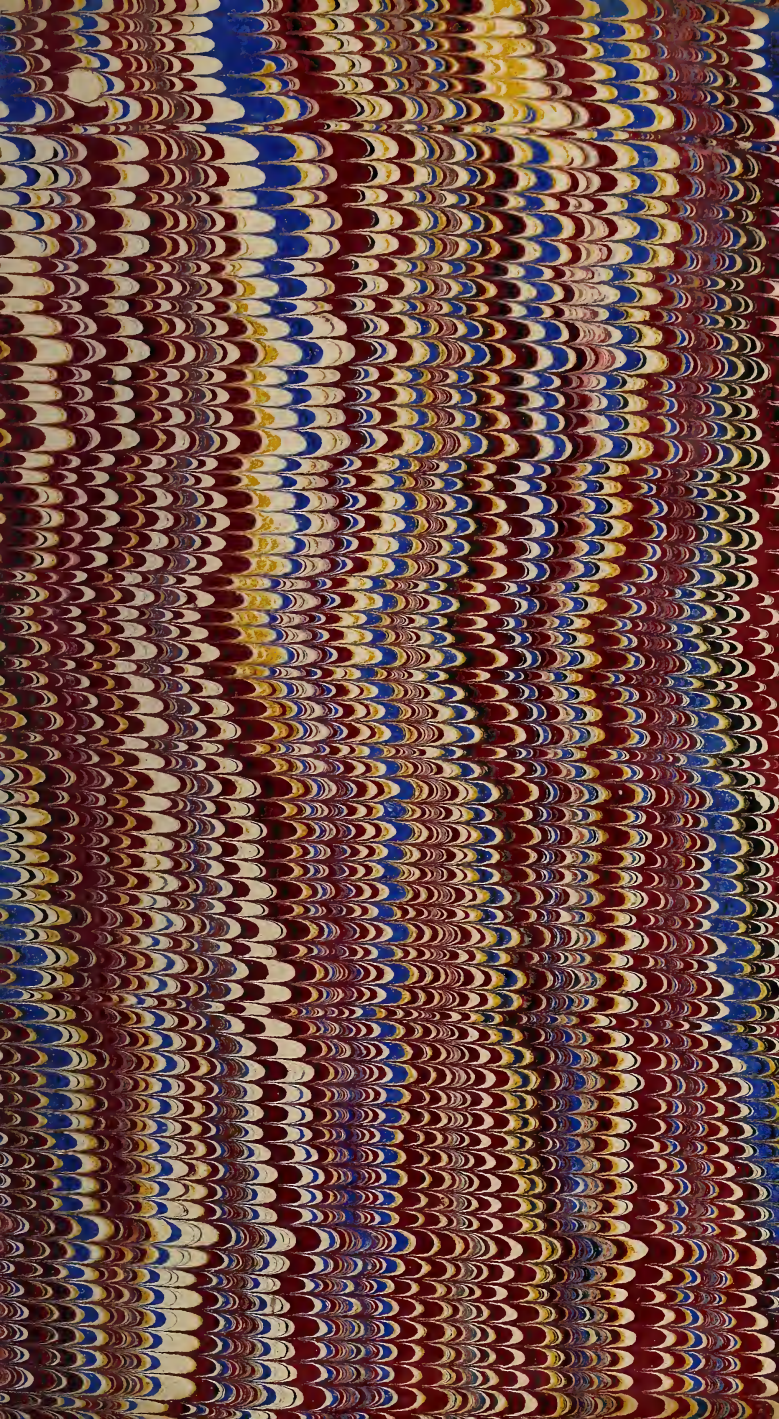


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